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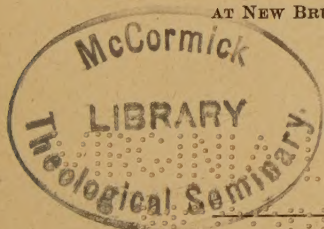
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# ARABIC MANUAL

BY

*Jan. 1886*  
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GARDNER A. SAGE PROFESSOR OF OLD TESTAMENT LANGUAGES AND EXEGESIS IN  
THE THEOLOGICAL SEMINARY OF THE REFORMED CHURCH  
AT NEW BRUNSWICK, N. J.



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1886.



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THIS VOLUME  
IS RESPECTFULLY DEDICATED  
TO  
AMERICAN SCHOLARS AND STUDENTS  
WHO ARE ENGAGED  
IN TEACHING OR STUDYING  
A LANGUAGE  
CALLED BY ARABIA'S ADMIRING SONS

لسان الملائكة

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## PREFACE.

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The need of an Elementary Arabic Grammar that should be more complete than Elementary Grammars heretofore published, and yet not so exhaustive in treatment as such standard works as those of Wright and Palmer, has been variously felt and expressed. To meet to some extent this need, this *Manual* has been prepared.

This need has come to be experienced largely through the recent revival in Hebrew, and Shemitic studies generally. With such a revival there has been awakened, necessarily, a great interest in the Arabic, as in the other cognates. Various measures have operated to produce this revival; prominently, the work of the Old Testament Company of Revisers, the Schools of The Institute of Hebrew, the explorations carried on by societies and individuals, the many valuable contributions recently made to biblical and oriental literature, and last—though not least—the many excellent results of missionary operations.

That the Arabic should come to occupy a most prominent position in such a revival is evident. That the prominent position due it has not always been universally felt and conceded is equally evident. The author subscribes to the conviction, for many years repeatedly expressed by the most learned Arabic scholars, the conviction still held by the most accomplished Arabic scholars, that, all points considered, the Arabic occupies the first place as to importance in the study of the Hebrew and Aramaic of the Bible. A few out of a number of reasons may be stated in support of this. Space and place will not admit of proof, illustration, or anything beyond the barest statement of a few of these reasons now and here.

1st. The antiquity of the Arabic. This antiquity has been held by many since the days of Schultens, to be equal, if not superior, to that of the Hebrew, as seen, for example, in the Arabic forms appearing in the earliest portions of the Pentateuch, such as proper names, epithets, particles, pronouns, verbal and nominal inflections.

2d. The Shemitic affinity of the Arabic. It possesses more that is common to all the Shemitic languages than does any other one Shemitic language, having suffered far less—comparatively nothing—by corruption.

3d. The logical structure of the Arabic. No other language is so logical in its structure. Grammatical forms, lexical meanings, etc., are formed and developed logically. Something of this may be seen in the next, or Special, Preface on the Three Short Vowels, and by consulting such works as Palmer, Leitner, and others. The value of the Arabic in this respect, in the study and elucidation of that family of languages to which it belongs, cannot be overestimated.

4th. The preserved purity of the Arabic. This is a matter not only of historical record and fame, but necessarily follows from the logical structure of the language. Forms and meanings being deduced according to certain fixed laws and logical processes, became themselves fixed and strongly fortified against change and obsolescence. While other languages of the same family became dead, and while many of their forms and meanings changed or disappeared, the Arabic remained comparatively pure and intact, excepting perhaps the temporary corruption which necessarily occurred during the Muslim conquests and foreign affiliations of the first four Caliphs.

5th. The lexical richness of the Arabic. The meanings and shades of meanings belonging to words, logically deduced, and wonderfully preserved, are very many. Many of these meanings, radical and derivative, have become lost in the other languages of the same family, and must be supplied by the Arabic. This is apparent from the most casual glance at our Hebrew Lexicons. But even these Lexicons furnish us with a very small amount of Arabic and of the value to be derived therefrom, compared with what should be the case. Very frequently the Arabic equivalent and its principal meanings are not given. Sometimes another than the real Arabic equivalent is given, which may be found to exist under precisely corresponding letters. Sometimes derivative instead of radical meanings are given. Any one may satisfy himself of this by taking a certain root (e. g., *ḥaba*), noting its Biblical usages, and comparing the Hebrew Lexicons with that magnificent work, Lane's Arabic-English Lexicon.

6th. The grammatical value of the Arabic. Being so systematic and thorough in treatment, it is of great importance in studying the other cognates. Something of this is seen in the excellent Hebrew Grammars that have been published, and in such masterly treatises as that of Driver on The Hebrew Tenses. Other sources of great aid and importance remain to be worked, as, for example, the re-construction of the Hebrew forms or conjugations upon the basis of the Arabic.

7th. The literary importance of the Arabic. The literature of this language, compared with its cognates, compared with most languages, is vast. This is important, as, for example, in observing grammatical constructions; obtaining different and accurate meanings; furnishing applied usages; interpreting poetical, symbolical and oriental forms.

8th. The living character of the Arabic. About seventy millions of persons speak the Arabic as their vernacular, while it is read, more or less, by about two hundred millions. The importance of the Arabic in this respect is obvious.

These are a few of the reasons. Others will occur to the Arabic scholar and student.

The reading selections in the Chrestomathy are in accord with what has been said. It should be remembered, however, that these selections, being brief, are intended to serve only as specimens or beginnings. For further need Arabic books may be obtained at a comparatively small expense.



The Vocabulary contains all the words to be found in the reading selections, besides a few others.

In the preparation and publication of this *Manual*, the author lays no claim to originality, unless it be to some extent in the matters of arrangement, statement, and the special emphasis placed upon the three short vowels. The author is under very great obligations to the following authorities, which he has freely consulted, and upon which this *Manual* is based, viz., *Wright's Arabic Grammar*, *Palmer's Arabic Grammar*, *Lane's Arabic-English Lexicon*, *Butris Bustani's Arabic Grammar the Miftah*, and his *Lexicon Muheet al Muheet*.

For special encouragement in the prosecution of this work the thanks of the author are due to Prof. Harper of Yale, and to his associates,—instructors, lecturers and students,—in the Schools of The Institute of Hebrew.

The thanks of the author are also especially due the Rev. John W. Payne, of Morgan Park, Ill., for the typographical skill exhibited by him in this work, and for his knowledge of the Arabic which has been of great help to the author in various ways.

The needs of the class-room, felt both in the Seminary, and in the Schools of The Institute of Hebrew, having given rise to this Manual, it is left especially with the Professors and students of the class-room to decide upon its merits and demerits, and to furnish the author (by whom they will be gratefully received) any corrections and suggestions. To such and to all to whom it may come this *Manual* is left with many misgivings, with a knowledge of its imperfections, but with the hope that it may contribute something of interest and help in the study of the Arabic.

J. G. LANSING.

Theological Seminary,  
New Brunswick, N. J., Sept. 1, 1886.

# SPECIAL PREFACE.

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## THE THREE SHORT VOWELS.

---

Of all languages the Arabic is the most logical in its structure. Something of this may be seen from the brief note here taken of the three short vowels, which constitute perhaps the most important key to the Arabic language.

Originally the three vowel-sounds were represented by the three letters *Alif*, *Waw*, *Yay*, called semi-vowels or weak consonants. The natural laws of accentuation, to a greater or less extent, gave rise to the invention and introduction of the three short vowels. These three short vowels, thus deduced, and corresponding to the three vowel-letters, are *fatha*, *kesra*, *damma*; equivalent, it may be said, to *a*, *i*, *u*.

Moreover, the forms of these three short vowels were deduced from the forms of the three vowel-letters. Whereas *alif* is a perpendicular stroke above the line, so *fatha* is placed above the letter, and is a straight simple stroke somewhat inclined. And whereas *yay* is a horizontal stroke below the line, so *kesra* is placed below the letter, a stroke similar to *fatha*. And *damma*, corresponding to the vowel-letter *waw*, is simply that letter, in miniature, placed above the letter.

These three short vowels have different shades of pronunciation. This is especially the case with *fatha* or the *a* vowel. These shades of pronunciation are regulated by, or originate from, the character of the consonant which the vowel accompanies. Thus, if the *a* vowel accompanies a guttural or an emphatic consonant, it will necessarily be pronounced broader than when it is pronounced with one of the other letters. Such a difference in the pronunciation of the vowel must follow upon a correct pronunciation of the guttural or emphatic consonant. Hence the importance of learning the correct pronunciation of the language orally.

A vowel-letter preceded by a homogeneous short vowel constitutes a long vowel. It is the same vowel-sound pronounced twice in succession and in the same breath, hence a long vowel.

Nunation is the doubling of the short vowels at the end of a word, and terminating the pronunciation of the vowel with the sound of *n*. This doubling or adding of two short vowels indicates naturally an addition of strength both to the sound of the vowel and the sense of the word. The reason for this sound of *n* is found in the fact that it is a fundamental law of human speech that a vowel upon which strength or stress is laid at the end of a word should merge or terminate in the sound of *n*. The strength or emphasis given to the meaning of the word may be seen,



for example, in the energetic moods with their strong predominance of the *n* sound at the close.

These three short vowels run through the language with wonderful controlling power, rendering the language systematic and logical to a unique degree. Forms and meanings are reasoned out. Permanence is thus secured to both forms and meanings. The only proper way to study the Arabic thoroughly is to study it logically, and then it becomes an absorbing study. But to set forth something of this, attention may be called to a few facts, to which the investigator may add, and with which the student should become thoroughly conversant. What follows should be observed especially in connection with such sections as 36 and 46.

It should be borne in mind, as will appear from what follows, and from the sections specified, that there is a meaning inherent in the vowels themselves; that the *u* vowel indicates (1) simple action, (2) completed action, (3) continuous condition; that the *i* vowel indicates (1) dependent action, (2) connection of two ideas, (3) temporary condition; that the *a* vowel indicates (1) related action, (2) immediate relation to action, (3) action resulting in a certain condition. It will also be remembered that root words are generally composed of three letters, and that the middle letter is the most important. Now—

1) The short vowels mark the Voices. According to what has been said, the *a* vowel should predominate in an active (transitive) verb. The succession really is three *a* vowels, one to each letter of the root verb. The *a* vowel over the last radical gives the pronominal force (§ 46). The Active Voice is indicated by the *a* vowels of the other two radicals, especially the *a* vowel of the middle and important radical. In the verb *he killed* we have an action, related to an actor, and resulting in a certain condition as to the object acted upon, and therefore the vowel of the middle radical of such a verb must be *a*. In the formation of the Passive Voice there is simply a change of vowels. All three vowels are used, and in regular logical succession. Thus, *he was killed* shows first of all a simple action, therefore we place the *u* vowel over the first radical; it shows next that this action depended upon or proceeded from some one, therefore we place the *i* vowel under the second radical; it shows last that the action resulted in a certain condition to the object, therefore we place the *a* vowel over the last radical: and so the regular and actual succession of the vowel for the Passive Voice is *u, i, a*.

2) The short vowels mark a verb as Transitive or Intransitive. *To be thirsty* shows a verb that is intransitive, and a condition that is temporary, therefore the vowel of the middle or important radical must be *i*, which is the case. But the verb *to be beautiful* shows a continuous condition of an intransitive verb, rather than a temporary condition, and therefore the vowel of the middle radical must be *u*, which is the case. The Arabic root *Aa-li-ma*, with the *i* vowel accompanying the second radical, shows an active intransitive verb, in accordance with which is the meaning *to know a thing*. But *Aa-la-ma* with the *a* vowel accompanying the second radical shows an active transitive verb, in accordance with which is the meaning *he marked a thing so that another knew it*.

3) The short vowels determine the Moods of a verb. Thus, the Imperfect Indicative *he does* or *he shall do* has the *u* vowel over the last two radicals, indicating action and condition continuing during a given period. But the Imperfect Subjunctive *he may do* shows a result or condition subordinate to, and conditional upon, a relation being sustained toward it on the part of the actor, viz., his doing or effecting it, and therefore the vowel of the last radical is *a*, while the vowel of the middle radical remains *u*, expressing the simple action.

4) The short vowels effect changes in the Radical Letters of a Weak Verb, according to the laws of euphony. A weak verb is one which has a vowel-letter or weak consonant for one of its root-letters. If this vowel-letter or weak consonant is preceded by a short vowel which is heterogeneous, the short vowel changes the vowel-letter into that vowel-letter or weak consonant which is analogous to itself. It would seem that just the opposite of this should be the case, that the consonant would be stronger than the vowel. But such is not the case. And the reason is apparent; because the short vowels give the general sense of the form, as we have seen, while the radicals only define the particular case to which it is to be applied, and therefore the short vowels must of necessity be preserved at any sacrifice to the consonant.

5) The short vowels mark the Cases of Nouns. Here likewise that which would naturally be inferred is that which actually takes place. For, just as in the inflection of the verb, the *u* vowel is the characteristic of the Indicative mood, so in the inflection of the noun the same vowel denotes the Nominative case; and as the *a* vowel is the characteristic of the Subjunctive or subordinate mood or condition, so in the noun the same vowel denotes the Accusative case; and as the *i* vowel in the verb indicates dependent action and connection between two things or ideas, so in the noun the same vowel denotes the Genitive or Dependent case.

6) The short vowels mark a Noun as Definite. Nunnation, or the doubling of the short vowels, marks a noun as indefinite and emphatic. The reasoning is evident. When the word is indefinite, and therefore pronounced without any reference to any other word, a certain lengthening and emphasis will be given to the vowel which indicates the declension; hence nunnation and its use to represent an indefinite noun. But when the word is in construction, or defined by the article,—that is, when it is mentioned only in its relation to another word,—the emphasis will be placed rather on the word itself, and the long sound of the vowel, in consequence, will become shortened; hence the short vowels indicate a definite noun.

7) From the short vowels are formed the Regular Plurals. As the plural is the extension of the meaning of the singular to a number of individuals or objects, therefore the form of the regular plural is secured by an extension of the vowel-terminations of the singular. Thus *mumīnun* “a believer,” sing. masc., is extended into *mumīnūna*, the regular masc. plu.; and *mumīnatun* “a believer,” sing. fem., is extended into *mumīnātun*, the regular fem. plu.



These, briefly stated, are some of the facts indicating the importance of the three short vowels, and the logical structure of the Arabic language. In this, and other ways, and by purely logical methods, different forms, and many different meanings are derived. It is a process of reasoning with respect to which a person may satisfy himself, and secure the greatest profit, while studying Arabic as it should be studied, if he will take up a given root and trace the connections between the various grammatical forms and lexical meanings. The conclusion of the process will be,—it must be so and so, and it must have such and such meanings. And the conclusion is correct.

J. G. LANSING.

New Brunswick, N. J., Sept. 1, 1886.



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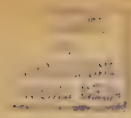
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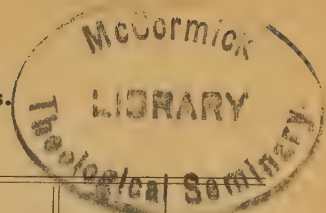


# ORTHOGRAPHY.



# I. The Letters.

## 1. ALPHABET.



Name.	Sign.				Equiv- alent.	Numerical Value.
	Finals.		Initials.	Medials.		
	Uncon- nected.	Connected.				
Alif	ا	ا	ا	ا	a	1
Bay	ب	ب	ب	ب	b	2
Tay	ت	ت	ت	ت	t	400
Thay	ث	ث	ث	ث	th	500
Geem	ج	ج	ج	ج	g	3
Hay	ح	ح	ح	ح	h	8
Khay	خ	خ	خ	خ	kh	600
Dāl	د	د	د	د	d	4
Zal	ذ	ذ	ذ	ذ	z	700
Ray	ر	ر	ر	ر	r	200
Zain	ز	ز	ز	ز	z	7
Seen	س	س	س	س	s	60
Sheen	ش	ش	ش	ش	sh	300
Sahd	ص	ص	ص	ص	s	90
Dhad	ض	ض	ض	ض	d	800
Tah	ط	ط	ط	ط	t	9
Zah	ظ	ظ	ظ	ظ	z	900
Ain	ع	ع	ع	ع	a	70
Ghain	غ	غ	غ	غ	gh	1000
Fay	ف	ف	ف	ف	f	80
Kaf	ق	ق	ق	ق	k	100
Kaf	ك	ك	ك	ك	k	20
Lam	ل	ل	ل	ل	l	30
Meem	م	م	م	م	m	40
Nun	ن	ن	ن	ن	n	50
Hay	ه	ه	ه	ه	h	5
Waw	و	و	و	و	w	6
Yay	ي	ي	ي	ي	y	10



1. The Arabic language has twenty-eight letters. The letters Alif and Lam combine, and form the letter Lam-alif, sometimes inserted before the Yay, and counted as a twenty-ninth letter of the alphabet. Lam-alif unconnected, **ل** and **لـ**; connected, **لا**.

2. The letter Hay receives two dots over it when it is used as a grammatical termination, becoming **هـ**; and, when followed by a vowel, is pronounced like **ه** = *t*.

3. In some cases the dots of final **ي** are always omitted; and in some books they are uniformly omitted.

4. All the letters are consonants, and are written from right to left.

## 2. THE PRONUNCIATION OF LETTERS.

1. Under "Name," in the table, the letters are spelled as pronounced. The "Equivalent" indicates the pronunciation or power, except in a few instances which may be noted.

2. **ث** is sounded like *th* in *thing*.

3. **ج** is sounded both as hard and soft *g*. The former is preferable.

4. **ح** is a strongly aspirated *h*, without being rough.

5. **خ** is a sound similar to that made in clearing the throat.

6. **ص** is an emphatic *s*, articulated somewhat stronger than *ss* in *hiss*.

7. **ض** is an aspirated *d*, articulated by placing the front part of the tongue against the roof of the mouth, allowing the tip of it to touch the upper teeth, and uttering with the *d* an aspirated sound.

8. **ط** holds the same relation to *t* as **ض** to *d*.

9. **ظ** is **ط** with a *z* instead of *t* sound. It is *z* strongly aspirated.

10. **ع** is articulated by opening the mouth wide and making a sound as far back in the throat as possible.

11. **غ** is **ع** preceded by a sound similar to that made in gargling.

12. **ق** is *k* pronounced as far back in the throat as possible.

13. **ك** is the aspirated *h* of *home*.

## 3. THE FORMS OF LETTERS.

As there are over one hundred different shapes in which the letters are to be seen, according as they are connected or unconnected, initial, medial or final, it will be of aid to observe the following:

1. The feature common to **ب ت ث ن ي** is a straight line with dots differing in number and position, to distinguish the one from the other.

2. Cut off the curve from **م ل ق ف غ ع ض ص ش س خ ح ج** and there remain the initial forms of those letters.

3. The letters **و ز ر ذ د ا** have no letters joined after them ; but they may be joined to letters that precede.

4. A word may not be divided. When it is necessary to fill out a line, certain letters may be given a different form, or may be extended ; as,

e. g., **ك ن ا س** 

#### 4. THE CLASSIFICATION OF LETTERS.

Solar Letters.....	ن ل ا ط ض ص ش س ز ر ذ د ت
Lunar Letters.....	ي و ه م ك ق ف غ ع خ ح ج ب ا
Weak Letters.....	ي و ا
Gutturals.....	ه غ ع خ ح ا
Strong Gutturals.....	غ ع خ ح
Emphatic Consonants..	ظ ط ض ص

1. The Solar Letters are those in which the letter Lam of the definite Article Al (= *the*) coalesces.

2. The Lunar Letters are those in which the Lam of the definite Article does not coalesce.

3. The Weak Letters are so called because of their affinity to the corresponding vowels, and the readiness with which they coalesce with them, or are substituted by them.

#### 5. EXERCISE.

1. *Spell and Classify Letters.*—**خلق, في, الارض, ظلمة, قال, نهارا, كذلك, حسن, ليلا, فصل, صباح**
2. *Write the Arabic of these Equivalents.*—Wgh, yrf, kan, wst, tht, algld, faml, alsmwat, alty, bzr, ltgtma, wltzhr.

## II. Vowels.

### 6. THE SHORT VOWELS.

Before the introduction of vowel signs the weak letters (§ 4) were used to indicate the vowel sounds, and hence were called *vowel-letters*. The following are the three short vowels corresponding to the three vowel-letters:

1. َ called *Fathā*, written above the letter, corresponding to ا, = a, pronounced as a in *hat*.<sup>1</sup>

2. ِ called *Kesra*, written below the letter, corresponding to ي, = i, pronounced as i in *bit*.<sup>2</sup>

3. ُ called *Damma*, written above the letter, corresponding to و, = u, pronounced as u in *bush*.<sup>3</sup>

4. When preceded or followed by the strong gutturals (§ 4), the emphatic consonants (§ 4), or ق, *fathā* is pronounced as a in *father*, *kesra* as i in *kill*, *damma* as o in *note*.<sup>4</sup>

5. Between the two different and general pronunciations belonging to each of the vowels as given above there are other shades of pronunciation fluctuating from hard to soft, according as the leading consonant is hard or soft.

Examples.—1. جَبَل 2. عَمِلَ 3. لَتَنِيرَ 4. عُشِبَ عِظَامِي خَلَقَ

N. B.—See Special Preface on *The Three Short Vowels in Arabic*.

### 7. THE LONG VOWELS.

The following are the three long vowels, originally represented by the three vowel-letters (§§ 6, 4):

1. اَ—; that is, alif preceded by the homogeneous short vowel *fathā*, = ā.<sup>1</sup>

2. يَ—; that is, yāy preceded by the homogeneous short vowel *kesra*, = ī.<sup>2</sup>

3. وُ—; that is, wāw preceded by the homogeneous short vowel *damma*, = ū.<sup>3</sup>

4. The weak or vowel letters, preceded respectively by their homogeneous short vowels, are called letters of prolongation.



5. Fatha is sometimes written perpendicularly over a letter, when it indicates the omission of an alif, and is to be pronounced long.<sup>4</sup>

Examples.—1. قَالَ 2. سَيْنٍ 3. رُوحُ 4. ذَلِكْ

### 8. THE DIPHTHONGS.

1. There are two diphthongs formed by fatha followed by a vowelless

و or ي

2. و = the diphthong *au*, pronounced as *ow* in *now*.<sup>1</sup>

3. ي = the diphthong *ai*, pronounced as *ai* in *vain*.<sup>2</sup> ; ✕

Examples.—1. يَوْمَ 2. يَيْنَ

### 9. NUNNATION.

1. When the signs of the short vowels are doubled, they are pronounced with the addition of the sound *n*. This is called Nunnation or *Tenween*.

2. Tenween Fatha, written َـ, pronounced *an*.<sup>1</sup>

Tenween Kesra, written ِـ, pronounced *in*.<sup>2</sup>

Tenween Damma, written ُـ or ۚ or ۞, pronounced *un*.<sup>3</sup>

3. Nunnation takes place only at the end of a word.

✕ 4. Tenween fatha takes an ۚ after all the consonants excepting when the final consonant is ۛ,<sup>4</sup> or when the tenween precedes ۙ<sup>5</sup> (§ 10. 2), and sometimes when it accompanies a hamza (§ 14). This ۚ does not affect the quantity of the vowel, which is always short.

5. As the tenween is the adding or doubling of two short vowels, so it likewise adds strength to the word. The tenween, therefore, expresses emphasis. It also expresses indefiniteness. See Special Preface on *The Three Short Vowels in Arabic*.

Examples.—1. وَاحِدًا 2. ثَمَرٍ 3. حَسَنٌ 4. خَرَبَةٌ 5. فَتًى

### 10. CONJUNCTION OF CONSONANTS AND VOWELS.

1. The consonant is pronounced before the vowel.

2. ي at the end of a word, preceded by fatha, is pronounced like an abbreviated alif, which is likewise its name. In such a case the two dots of the ي are generally omitted.<sup>1</sup>

3. After و at the end of a word, when preceded by damma or fatha, a superfluous alif is oftentimes written, especially in the plural of verbs, to guard against the possibility of this final و being separated from the

body of the word to which it belongs, and mistaken for the conjunction <sup>و</sup> (= and). This <sup>ا</sup> is called the guarding alif.<sup>2</sup>

4. A pronominal suffix added to a word ending in <sup>ي</sup>, the <sup>ي</sup> is generally changed into <sup>ا</sup>.<sup>3</sup>

5. <sup>و</sup> is pronounced as alif in the words <sup>حَيَوة</sup> (= life), <sup>صَلوة</sup> (= prayer), and <sup>زَكوة</sup> (= alms) when these words are in the singular and stand by themselves. Otherwise, <sup>ا</sup> is generally written instead of <sup>و</sup>, though not always.

6. The weak letters (§ 4) become quiescent when preceded by a homogeneous vowel,—that is, one related to them in pronunciation,—the vowel thus being lengthened.<sup>4</sup> After a vowel not so related, they form a diphthong.<sup>5</sup> The diphthong is frequently avoided by the weak letter being replaced by another related in sound to the vowel preceding.<sup>6</sup>

Examples.—1. <sup>عَلَى</sup> 2. <sup>تَسَلَّطُوا</sup> 3. <sup>رَمَاهُ</sup> for <sup>رَمَيْهِ</sup> from <sup>رَمَى</sup>  
4. <sup>مَكَانٍ</sup> 5. <sup>مَوْتًا</sup> 6. <sup>نَارٍ</sup> for <sup>نُورٍ</sup>

## 11. EXERCISE.

1. *Spell and Pronounce.*—<sup>وَكَانَتْ</sup>, <sup>لِيَكُنْ</sup>, <sup>وَدَعَا</sup>, <sup>بِحَارًا</sup>, <sup>خَالِيَةً</sup>,  
<sup>تَيْنِ</sup>, <sup>وَصَى</sup>, <sup>حَيَوة</sup>, <sup>فَوْقَ</sup>, <sup>طَيْرٍ</sup>, <sup>فِي</sup>, <sup>نُورٍ</sup>

2. *Write in Arabic.*—<sup>Wfsl</sup>, <sup>tkwn</sup>, <sup>myah</sup>, <sup>waly</sup>, <sup>hyth</sup>, <sup>shah</sup>,  
<sup>traba</sup>, <sup>lyry</sup>, <sup>whw</sup>, <sup>khalka</sup>, <sup>swrth</sup>, <sup>khyr</sup>.

### III. Other Orthographic Signs.

#### 12. SUKOON, OR GAZMA.

1. The sign of sukoon, i. e., *rest*, is a small circle placed over a letter.<sup>1</sup>
2. A letter unaccompanied by a vowel is called a quiescent letter, and receives sukoon.
3. Sukoon is written over the final consonant of all shut syllables, and serves, when another syllable follows, to separate the two.<sup>2</sup>
4. و and ي when forming a diphthong with fatha, take sukoon.<sup>3</sup>

Examples.—1. مِنْ 2. لَتَفْصِلَ 3. لَيْلًا

#### 13. TASHDEED.

1. A consonant to be doubled, without the interposition of a vowel, is written only once, but then has placed over it the sign of reduplication —, called *tashdeed*, or *strengthening*.<sup>1</sup> It strengthens the sound and oftentimes the meaning of a word.

2. All consonants may be doubled, and take the *tashdeed*; and no consonant may be doubled and take the *tashdeed*, only as a vowel precedes and follows it.<sup>2</sup>

3. A consonant may be repeated in writing, and not receive the *tashdeed*, only when a vowel interposes between the first and second occurrence of the consonant.<sup>3</sup>

4. The *tashdeed* is *necessary* or *euphonic*. The *necessary tashdeed* always follows a long or short vowel, and affects the meaning of a word.<sup>4</sup>

5. The *euphonic tashdeed* always follows a vowelless consonant which, though written, is passed over in pronunciation, and assimilated to the consonant following. The uses of euphonic *tashdeed* are as follows:—

a. When a solar letter is preceded by the definite article اَلْ (= *the*), the ا is not pronounced, and the solar letter following is doubled by *tashdeed* and pronounced with the vowel preceding the ا.<sup>5</sup>

b. When the preposition اِلْ (= *to*) precedes the article, and the article precedes a solar letter, the ا of the article is assimilated, the solar letter receives *tashdeed*, and the ا of the article falls out.<sup>6</sup>

c. The letters ر و م ي oftentimes receive the *tashdeed* when following ن with sukoon, or the nunnation, the *n* sound in both cases falling out.<sup>7</sup>

d. The ن of the words **إِنْ أَنْ عَنِ مِنْ** is generally not written when these words are combined with **لَا مَنْ مَ** the ن receiving compensation by the doubling of the letter following it.<sup>8</sup>

Examples.—1. **حَيَّةٌ** 2. **فَيَتَسَلَّطُونَ** 3. **بِسَبَبِكَ** 4. **قَدَّمَ** (= to go before), **قَدَّمَ** (= to bring before). 5. **أَلْسَمَاتٍ** (= As-sa-ma-wa-ti). 6. **لِلنَّظَرِ** (= lin-na-za-ri). 7. **مِنْ رَبِّ** (= mir-rabbi-hi). 8. **عَمَّا مِمَّنْ** etc. 9. **كِتَابٌ مُبِينٌ** (= katabum mubinun).

#### 14. HAMZA.

1. When alif is not merely a letter of prolongation (§ 7. 4), but a consonant, it is distinguished by the sign ء, called Hamza, or *compression*. Alif with hamza is pronounced like *h* in *hour*.

2. Hamza is written between the alif and the vowel accompanying it.<sup>1</sup> In the case of hamza with kesra or its tenween, sometimes the hamza is written above the letter, and kesra below; sometimes both are written above the letter, with the kesra between the hamza and its letter, to distinguish it from hamza with fatha; and sometimes both below the letter, with the hamza between the letter and the kesra—which is the more common position.<sup>2</sup>

3. Hamza accompanies the vowel of alif when alif begins a syllable.<sup>3</sup> When alif is a radical, hamza is sometimes found written over it without a vowel. It is also a sign of inflection prefixed to verbs.<sup>4</sup>

4. Hamza written fully stands **أ**. It is called alif hamzatun; sometimes alif *disjunctive*. When alif hamzatun occurs in the middle of a word, introducing or following a damma or kesra, the alif, which serves as its support, is changed into the vowel-letter corresponding to the short vowel, which letter then receives the hamza. When **ي** thus takes the place of alif hamzatun, its two dots are generally omitted, in order to distinguish it from the **ي** of prolongation (§ 7. 4).<sup>5</sup>

5. Hamza alone is written instead of **أَ** **إِ** **أُ**—

*Always,*

a. At the end of a word, after a letter of prolongation;<sup>6</sup>

b. After a final consonant with sukoon;<sup>7</sup>

c. In the middle of a word, after an alif of prolongation, provided the hamza has fatha.<sup>8</sup>



*Frequently,*

d. In the middle of words, after و and ي of prolongation;<sup>9</sup>

e. After a consonant with sukoon;<sup>10</sup>

f. After kesra and damma, before و and ي of prolongation.<sup>11</sup>

6. A hamza may be changed into pure و or ي—

a. When preceded by damma or kesra, and followed by long or short fatha;<sup>12</sup>

b. When preceded by long damma or kesra, or the diphthong ai.<sup>13</sup>

7. If the hamza has sukoon, it may be changed into the consonant that is homogeneous with the preceding vowel, and must be so changed if the preceding consonant is an alif with hamza.<sup>14</sup>

8. When conjunctive alif (§ 15), at the beginning of a word, receives its own vowel, the hamza is sometimes omitted, and only the vowel written.<sup>15</sup>

Examples.—1. أَنْفَهُ 2. إِلَى 3. كَاجْنَسِهَا 4. أَكْثَرُ 5. رُؤُوسٍ for  
رُؤُوسٍ and جُنْتُ for جَأْتُ 6. مَسَاءً 7. فِي الْبَدَأِ 8.  
يَتَسَاءَلُونَ 9. مَقْرُوءَةً for مَقْرُوءَةٌ 10. يَسْأَلُ for يَسْأَلُ 11.  
خَاطِئِينَ for خَاطِئِينَ 12. سُؤَالٌ for سُؤَالٌ 13. نَبِيٍّ for نَبِيٍّ  
from نَبِيٍّ 14. آمِنَ or آمِنَ for آمِنَ 15. الْحَمْدُ لِلَّهِ

## 15. WASLA.

1. The rule for the formation of the word, and for the addition of its vowel points, would, in many words, bring together two consonants at the beginning of a word. But according to the Arabic, two consonants together at the beginning of a word, without a vowel, are not pronounceable. Therefore, in order to facilitate the utterance of the first, the orthographic sign called *Wasla*, i. e., *union*, is employed.

2. The sign of *Wasla* is written ۞. It is placed over alif at the beginning of a word, to indicate that this letter is to be elided in pronunciation, and the one following it to be pronounced with the last vowel of the preceding word. This alif is, therefore, called *alif conjunctive*.<sup>1</sup>

3. The elision takes place—

a. With the ٱ of the article اَلْ<sup>ٱ</sup>

b. With the ٱ and ٱ of the Imperatives of the first form of regular verbs.<sup>2</sup>

c. With the <sup>ا</sup> of the Perfect active, Imperative, and verbal noun, of the seventh and following forms of the verb, and with the <sup>ا</sup> of the Perfect passive in the same forms.<sup>3</sup>

d. With the nouns <sup>أَمْرُو</sup> <sup>أَتْنَانِ</sup> <sup>أَسْتِ</sup> <sup>أَسْمِ</sup> <sup>أَبْنَةِ</sup> <sup>إِنِّ</sup> and with the noun <sup>أَيْمَن</sup> after the asseverative particle <sup>لَ</sup> and sometimes after the prepositions <sup>مِنْ</sup> and <sup>مَعَ</sup>

4. <sup>ا</sup> may not be written at the beginning of a sentence instead of <sup>فَ</sup>; but to indicate that such an <sup>ا</sup> is alif conjunctive, the hamza is omitted, and only its accompanying vowel expressed.

5. Alif conjunctive may be preceded either by a short vowel, a long vowel, a diphthong, or a consonant with sukoon.

a. A short vowel absorbs alif conjunctive with its vowel.<sup>1</sup>

b. A long vowel is shortened in pronunciation.<sup>4</sup> In the case of the suffixes of the 1st pers. sg., <sup>يَ</sup> and <sup>نِي</sup>, they either may be thus shortened, or they may assume before the article the older forms, the <sup>يَ</sup> receiving fathā.

c. A diphthong is resolved into two simple vowels.<sup>5</sup>

d. A consonant with sukoon either takes its original vowel, if it had one; or assumes the vowel belonging to the alif conjunctive; or adopts kesra, as coming nearest to the sukoon because of its being the lightest of the three vowels. Therefore, the pronouns of the 2d and 3d pers. pl. m., <sup>أَنْتُمْ</sup> and <sup>هُمْ</sup> (= *you* and *they*),<sup>6</sup> the pronominal suffixes of the same pronouns, <sup>كُمْ</sup> (= *you, your, accus.*) and <sup>هُمْ</sup> (= *their, them*),<sup>7</sup> the verbal termination of the 2d pl. m. Perf. <sup>تُمْ</sup>,<sup>8</sup> and the preposition *since*,<sup>9</sup> take damma, in which they originally ended. The Imperative of verbs whose second and third radicals are alike,<sup>10</sup> and the preposition <sup>مِنْ</sup> when preceding the article, take fathā.<sup>11</sup> All other words ending in a consonant with sukoon take kesra; i. e., nouns having the *tenween*,<sup>12</sup> the pronoun <sup>مَنْ</sup>, verbal forms having no vowel on the final consonant,<sup>13</sup> and particles, with the exceptions above stated.<sup>14</sup>

6. At the beginning of a sentence, alif conjunctive is pronounced with fathā, in the article <sup>أَلْ</sup> and in the word <sup>أَيْمَن</sup>; with damma, in the Imperative of the first form of verbs of which the Imperfect is of the form <sup>يَفْعُلُ</sup>; with kesra, in all other cases.

7. Waṣla is omitted—

a. In the introductory formula <sup>بِسْمِ اللَّهِ</sup> for <sup>بِاسْمِ اللَّهِ</sup>

b. In the word <sup>5</sup>ابْن (= son), in a genealogical series; that is, when the name of the son precedes, and that of his father follows in the genitive; provided that the series, as a whole, constitutes part either of the subject or predicate of a sentence. If, however, <sup>5</sup>ابْن stands at the beginning of a line, waṣla is retained

c. In the article <sup>15</sup>ال when it is preceded by the preposition ل (= to),<sup>15</sup> and if the first letter of the noun be ل, then the ل of the article is also omitted.<sup>16</sup> Also, when the article is preceded by the affirmative particle <sup>17</sup>ج

d. In nouns, verbs, and the article <sup>18</sup>ال when preceded by the interrogative particle <sup>18</sup>أ The alif of the article may be retained.

Examples.—1. وَجِهَ <sup>18</sup>الْمِيَاهِ (= wag-hil-mi-ya-hi). 2. وَأَكْثَرُوا 3.

فِي عَيْنِي <sup>18</sup>الْمَلِكِ 4. فِي <sup>18</sup>الْبَدَنِ (= fil-bad-i). 5.

هُمْ <sup>18</sup>الْكَاذِبُونَ and أَنْتُمْ <sup>18</sup>الْكَاذِبُونَ 6. فِي عَيْنِي <sup>18</sup>الْمَلِكِ 7.

مُدَّ 9. رَأَيْتُمْ <sup>18</sup>الرَّجُلَ 8. فَبَدَّدَهُم <sup>18</sup>الرَّبُّ and إِلَيْكُمْ <sup>18</sup>الْجَمِيعَ

حَرْقِيَال 12. مِنْ <sup>18</sup>الْأَرْضِ 11. مُدَّ 10. مُنْذُ contracted for

فَقَالَتْ <sup>18</sup>الْمَرْأَةُ 13. (= haz-ki-ya-lunī-'n-na-bi-yu). <sup>18</sup>النَّبِيِّ

لِللَّيْلَةِ for <sup>18</sup>لَيْلَةٍ 16. لَالْتَنَظَرُ for <sup>18</sup>لِلنَّظَرِ 15. بَل <sup>18</sup>اللَّهُ 14.

لِللَّيْلَةِ for <sup>18</sup>لَيْلَةٍ 17. لَالْحَقُّ for <sup>18</sup>لِلْحَقِّ 18. أَتَّخَذْتُمْ for <sup>18</sup>أَتَّخَذْتُمْ

## 16. MADDA. written over alif with

1. The sign Madda (= lengthening) is written thus —.

2. When alif with hamza and a simple vowel or tenween is preceded by an alif of prolongation (§ 7. 4), the former alif is dropped, its hamza retained, and the alif of prolongation receives madda over it.<sup>1</sup> It is therefore called *lengthened alif*, and marks the omission of another alif.

3. At the beginning of a syllable or word, an alif with hamza and fatha followed by an alif of prolongation, or by an alif with hamza and sukoon, the two alifs are generally represented by a single alif with madda.<sup>2</sup> In such a case, the hamza and vowel are not usually written along with madda. Therefore,

4. Madda oftentimes has also the value of hamza.
5. Long alif, at the beginning of a word, is sometimes written with hamza and a perpendicular fatha, instead of with madda.
6. و and ي as letters of prolongation sometimes receive madda, when followed by alif hamzatun (§ 14. 4), only the hamza being written;³ and sometimes, in poetry, over the final vowels of some pronominal forms and the verbal termination تُم

Examples.—1. سَاءَ for سَاءٌ 2. آمَنَّا for آمَنَّا 3. يَسُوءُ

### 17. EXERCISE.

1. Read, indicating the names and uses of the orthographic signs:—ظُلْمَةٌ

وَأَنْبَتَ جُنْتُ إِلَالَهُ فَأَخْرَجَتْ الثَّوْرَ عَظِيمَيْنِ  
نَسْلًا آخَرَ لِلَّيْلَةِ فِي الْبَدْءِ مَسَاءً

2. Write the following in Arabic, where the orthographic sign is represented

by the initial letter of its name:—<sup>u</sup>Gndha, <sup>i</sup>ki, <sup>a</sup>llakl, <sup>u</sup>ti, <sup>i</sup>shasi, <sup>a</sup>w, <sup>t</sup>tati, <sup>w</sup>alsh, <sup>r</sup>r,

<sup>a</sup>wsu, <sup>i</sup>a, <sup>w</sup>shasi, <sup>a</sup>itaini, <sup>t</sup>aa, <sup>i</sup>asita, <sup>h</sup>ia, <sup>m</sup>aa, <sup>w</sup>asm, <sup>m</sup>n-alard, <sup>sh</sup>hyt-llnzr, <sup>sh</sup>rky, <sup>a</sup>ly, <sup>a</sup>dm.



## IV. Syllables.

### 18. KINDS OF SYLLABLES.

1. Syllables are of two kinds,—*Open* and *Closed*.
2. An open syllable is one that terminates in a vowel sound. The vowel may be short<sup>1</sup> or long.<sup>2</sup>
3. A closed syllable is one composed of two consonants, with sukoon over the closing consonant.<sup>3</sup>
4. The diphthongs are closed syllables.<sup>4</sup>
5. When the second of two consonants has *tashdeed*, a closed syllable is formed.<sup>5</sup>

**Examples.**—1. وَجَبَلْ (= w<sup>a</sup>-g<sup>a</sup>-b<sup>a</sup>-l<sup>a</sup>). 2. قَالَ (= k<sup>a</sup>-a<sup>a</sup>-l). 3. قَدْ

4. فَوْقَ (= fau-k<sup>a</sup>a). 5. أَنَّهُ (= an-na-hu).

### 19. SYLLABICATION.

1. Syllables must begin with a consonant.
2. A syllable may not begin with two consonants the first of which is destitute of a vowel.
3. A syllable may not end in two consonants, which are not either separated or followed by a vowel, except in pause.
4. In the syllable the consonant is pronounced before the vowel.

## V. Pause.

### 20. THE PAUSE.

1. Final short vowels, and their tenweens, except *tenween fatha*, are omitted in pronunciation at the end of a sentence,—that is, in pause.<sup>1</sup> In poetry, however, the vowel is retained as long.

2. The accusative termination َ is generally pronounced in pause as the long vowel َ.<sup>2</sup>

3. The termination َ or َ in the Energetic of verbs, and in the particle إِذْ or إِذًا, is likewise, in pause, changed in pronunciation to the long vowel َ,<sup>3</sup> while َ in the plural of the Energetic becomes َونَ.

4. Nouns ending in ِ or َ drop the *tenween* in pause, becoming simple *fatha*.<sup>4</sup>

5. Nouns ending in *tenween kesra* drop the *tenween* in pause, and then may or may not resume the third radical which has been dropped out.<sup>5</sup> In nouns derived from verbs third radical و or ي, the ي is always resumed in the accusative and vocative.<sup>6</sup>

6. In the pause, ُ with or without *tenween* becomes ُ in pronunciation.<sup>7</sup>

7. Verbal forms whose first and third radicals have disappeared,<sup>8</sup> and indeclinable words ending in a vowel,<sup>9</sup> add a final ُ in the pause.

8. The pause is variously indicated,—by the sense, by verse divisions, by signs such as asterisks, or points similar to our period, differing in size according to the degree of the pause.<sup>10</sup>

Examples.—1. وَكَانَ كَذْلِكَ. 2. لَيْلًا. 3. إِضْرَبْنَ. 4. فَتَى.

5. قَاضٍ (= kad) or قَاضِي. 6. يَاقَاضِي. voc. 7. الْجَنَّةِ.

(= al-gan-nah). 8. قَهْ for قِ Imperative of وَقَى. 9. ثَمَّةٌ.

for ثَمَّ 10. \* \* .

## VI. Accent.

### 21, THE ACCENT.

1. Words of two syllables have the accent on the penult,<sup>1</sup> except in certain pausal forms where the short vowel or its tenween is omitted in pronunciation,<sup>2</sup> and also excepting monosyllables in combination with **فَ** and **وَلَكِنَّ**.<sup>3</sup> In the case of these exceptions the accent is on the ultima.

2. The penult has the accent when it is long by nature,—that is, when it is an open syllable containing a long vowel.<sup>4</sup>

3. The penult has the accent when it is a shut syllable, and consequently long by position.<sup>5</sup>

4. When the penult is short, the accent falls upon the antepenult, provided the word has not more than three syllables.<sup>6</sup> In case the word has more than three syllables, the antepenult receives the accent only when it is long by nature or position.<sup>7</sup>

5. In all other cases, the accent is thrown back as far as possible.<sup>8</sup>

6. In words joined by *waṣla* (§ 15. 2), the connecting vowel (that is, the last vowel of the preceding word) is accented.<sup>9</sup>

7. Prefixed monosyllabic particles like **وَا** and **فَا** do not receive or affect the accent.<sup>10</sup>

**Examples.**—1. **أَرْضِي** (= ar'-di). 2. **يَقُولُ** (= ya-kul'). 3. **أَلَا** (= a-la'). 4. **وَأَوَاقَاتٍ** (= wa-aw-ka'-tin). 5. **وَكُلُّ** (= wa-kul'-lu). 6. **خُلِقَتْ** (= khu'-li-kat). 7. **مَلْعُونَةٌ** (= mal-auw'-na-tun). 8. **شَجَرَةٍ** (= sha'-ga-ra-ti). 9. **وَمُجْتَمِعَ الْمِيَاهِ** (wa-mug-ta-ma-aul'-mi-ya-hi). 10. **فَطَرَدَ** (= fa-ṭa'-ra-da).

### 22. EXERCISE.

*Read the following (Gen. 2:20), indicating vowels, signs, syllables, pause and accent:—*

فَدَعَا آدَمُ بِأَسْمَاءَ جَمِيعَ الْبَهَائِمِ وَطُيُورَ السَّمَاءِ وَجَمِيعَ حَيَوَانَاتِ  
الْبَرِّيَّةِ. وَأَمَّا لِنَفْسِهِ فَلَمْ يَجِدْ مُعِينًا نَظِيرَهُ.





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ETYMOLOGY.

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## VII. Inseparable Particles.

### 23. THE ARTICLE.

1. The Arabic has one Article, definite and indeclinable, **الْ** (= *the*).<sup>1</sup> X
2. The Article is used with nouns, to specify,—the individual;<sup>2</sup> the species;<sup>3</sup> the object superlative;<sup>4</sup> and also with certain proper names,<sup>5</sup> as well also to convert epithets into proper names.<sup>6</sup>
3. The noun is made definite, without the Article, by suffixes,<sup>7</sup> or by a noun following in the genitive case.<sup>8</sup>
4. The Article is also prefixed to the adjective following the noun which it qualifies.<sup>9</sup> If the noun has a suffix, the Article is prefixed only to the adjective following.<sup>10</sup>
5. The Article is regarded as a relative when prefixed to the Passive Participle,<sup>11</sup> to certain nominal forms,<sup>12</sup> and in some rare cases to a verb in the Imperfect.
6. When a verb is sometimes put in apposition with the agent and the Article, the Article becomes used as a conjunctive.
7. The **ل** of the Article is passed over in pronunciation when it precedes any one of the solar letters.<sup>13</sup> The **ا** of the Article is dropped when preceded by the prefixed preposition **لِ**.<sup>14</sup> X
8. The word to which the Article is prefixed does not admit of tenween. X

**Examples.**—1. **السَّمَوَاتُ** (= *the heavens*). 2. **الْمُعَلِّمُ** (= *the teacher* in question). 3. **الْإِنْسَانُ** (= *the man*, the species mankind). 4. **الْمَدِينَةُ** (= *the city*, i. e., of Muhammad). 5. **الْعَشْتَارُوثُ** (= *the idol Ashtaroth*). 6. **الْحَرِيرِيُّ** (= *Al Hariri—the poet*,—lit. *the trader in or manufacturer of silk*). 7. **ذَنْبِي** (= *my sin*). 8. **ثَمَرُ** **النُّورَيْنِ الْعَظِيمَيْنِ** (= *the fruit of the tree*, Gen. 3:3). 9. **النُّورَيْنِ الْعَظِيمَيْنِ** (= *the two great lights*, lit. *the two lights the great*). 10. **عَهْدِي** **الْكَامِلُ** (= *my perfect covenant*, lit. *my covenant the perfect*). 11.

12. الْحَسَنُ الْقَلْبَ (= *the slayer and the slain*).  
 (= *the good of heart = the one who is, etc.*).  
 13. النَّهَارَ (= *the day*).  
 14. لِلْمَرْأَةِ (= *to the woman*).

## 24. THE INSEPARABLE PREPOSITIONS.

1. The Inseparable Prepositions are those united in writing with the following noun, as distinguished from the separable, which are written as separate words.

2. The Inseparable Prepositions consist of one consonant with its vowel. They take the following noun in the dependent case. They are five in number, as follows:—

a. بِ (= *in, at, near, with, by, through*).<sup>1</sup> After بِ the damma of the 3d pers. pronominal suffixes is changed into kesra.<sup>2</sup> بِ is variously used as signifying,—

- (1) Contact<sup>3</sup> and companionship.<sup>4</sup> This gives a transitive sense to a neuter verb.<sup>5</sup>
- (2) Instrumentality; the means by which, or the reason why a thing is done.<sup>6</sup>
- (3) Correspondence.<sup>7</sup>
- (4) Sufficiency.<sup>8</sup>
- (5) To show the relation between subject and predicate, especially in negative propositions.<sup>9</sup>
- (6) In the construction of many verbs, to show the relation between the act and its object.<sup>10</sup>
- (7) After اِنْظُرْ (= *behold*) it indicates the object of attention.<sup>11</sup>
- (8) It is a particle of swearing.<sup>12</sup>

b. بِئِ (= *by*) is a particle of swearing.<sup>13</sup>

† c. لِ (= *to*). It also means *for, because, on account of, at*. Before the pronominal suffixes, the kesra of the لِ changes into fatha,<sup>14</sup> except in the suffix of the 1st pers. sg., in which case the suffix absorbs the vowel of the preposition.<sup>15</sup> لِ is variously used, as follows:—

- (1) Its principal uses and meanings are those of the dative case.<sup>16</sup>
  - (2) To indicate the purpose for which, and the reason why, any thing is done.<sup>17</sup>
  - (3) To indicate the object in reference to which something is said.<sup>18</sup>
- d. وَ (= *by*) is a particle of swearing.<sup>19</sup>



e. **كَ** (= *like, as*)<sup>20</sup> is commonly classified as a preposition, but is really an undeveloped noun which occurs only as the governing word in the genitive connection. When **كَ** is prefixed to **ذَا** it means *thus*; and when prefixed to **مَا** it becomes a comparative adverb.

f. To the above may be added **ع** and **م** for **عَنْ** (= *of*) and **مِنْ** (= *from*), when connected, for example, with the interrogative pronoun **مَا** the **ن** being dropped.<sup>21</sup>

**Examples.**—1. **بِكُلِّ أَرْضٍ** (= *in or through the whole land of*). 2. **بِهِ** (= *with or in him or it*). 3. **جَلَسَ بِهِ** (= *he sat beside or by him*). 4. **سَارَ بِأَهْلِهِ** (= *he set out with his household*). 5. **ذَهَبَ** (= *he went*) and **ذَهَبَ بِهِ** (= *he carried it away*). 6. **كَتَبْتُ بِالْقَلَمِ** (= *I wrote with the pen*). 7. **بِعْتُ الثَّوبَ بِدِينَارٍ** (= *I sold the garment for a denar*). 8. **كَفَى بِاللَّهِ شَهِيدًا** (= *God is a sufficient witness*). 9. **لَسْتُ بِعَالِمٍ** (= *I do not know*). 10. **قَامَ بِالْحَقِّ** (= *he upheld the truth*). 11. **إِذَا بَرَجَلٍ** (= *behold the man in question*). 12. **بِاللَّهِ** (= *by God*). 13. **تَاللَّهِ** (= *by God*). 14. **لَهُ** (= *to him*). 15. **لِي** (= *to me*). 16. **لِلرَّبِّ** (= *to the Lord*). 17. **لِحُكْمِ النَّهَارِ** (= *to rule the day*, Gen. 1:16). 18. **قَالَ لِمَنْ يُقْتَلُ** (= *he said in regard to those who are slain*). 19. **وَاللَّهِ** (= *by God*). 20. **كَجَنَسِهِ** (= *like—after—its kind*). 21. **مِمَّا** and **عَمَّا**

## 25. THE INSEPARABLE CONJUNCTIONS.

1. The Inseparable Conjunctions are distinguished from the separable in being connected with the word following. They are three in number, as follows:—

- a. **وَ** (= *and*) connects words and clauses as a simple co-ordinative.<sup>1</sup>
- b. **فَ** (= *and, and so, consequently, therefore, thereupon, for*). It is used between words and clauses to indicate a consequence of what has

gone before. Such consequence may have reference to the consecution of time; or it may be to show the relation between cause and effect.<sup>2</sup> In conditional sentences it serves to separate the apodosis from the protasis.

c. **لِ** This is called the Lam of Command. It is usually prefixed to the 3d sg. of the Jussive, to give it an imperative sense.<sup>3</sup> When preceded by **وَ** or **فَ** the kesra of this **لِ** is usually dropped. This **لِ** is also used as that which governs the verb in the Subjunctive mood of the Imperfect state or tense, when it means *that, so that, in order that*. In this latter usage it becomes identical with the preposition **لِ** as indicating the purpose for which, or the reason why a thing is done (§ 24. 2. c. (2)).

**Examples.**—1. **يَبِينُ النُّورِ وَالظُّلُمَةِ** (= *between the light and the darkness*).

2. **وَقَالَ اللَّهُ لِيَكُنْ نُورٌ فَكَانَ نُورٌ** (= *and God said, Let light be,*

*and light was*). 3. **وَلْيَطِرْ طَيْرٌ** (= *and let fowl fly*). The sukoon above and the kesra below the lam indicate that either form may be used, though the kesra is usually dropped, as above, and the lam pronounced with sukoon.

## 26. THE INSEPARABLE ADVERBS.

1. The Inseparable Adverbs are prefixed to words following, and thus distinguished from other kinds of adverbs. They are three in number, as follows:—

a. **أَ**, interrogative, an adverbial particle of questioning.<sup>1</sup>

b. **سَ**, prefixed to the Imperfect of the verb to express real futurity.<sup>2</sup> It is an abbreviation of **سَوْفَ**

c. **بَلَى**, affirmative (= *certainly, surely*). The force of **بَلَى** is additionally increased when **إِنَّ** is placed before the person or thing respecting which something is affirmed.<sup>3</sup> In a conditional sentence introduced by **لَوْ** (= *if*) or **لَوْ لَا** (= *if not*), it answers to the antecedent.<sup>4</sup> It is also used as the complement of an oath. **بَلَى** is also put for **لِ** when help is called for. The **لِ** of the article is dropped when **بَلَى** precedes it.<sup>5</sup>

**Examples.**—1. **أَنَا أَحَارِسُ** (= *am I a keeper?*). 2. **سَيَقْتُلُ** (= *he shall*

*kill*). 3. **إِنَّ رَبَّكَ لَيَحْكُمُ** (= *verily, thy Lord will judge*). 4.

لَوْلَا نِعْمَةُ اللَّهِ مَعَكُمْ لَاتَّبَعْتُمُ الشَّرِيرَ (= if it had not been for the grace of God with you, certainly ye would have followed the evil).

5. لَلْحَقُّ (= certainly the truth).

## 27. EXERCISE.

### 1. Vocabulary; memorize.—

خَلَقَ = He created.	سَمَوَاتٍ = Heavens.	اللَّهُ = God in the middle of a sentence.
قَالَ = He said.	أَرْضٍ = Earth.	فِي = in.
كَانَ = He was.	نُورٍ = Light.	عَلَى = upon.
كَانَتْ = She was.	ظُلْمَةٍ = Darkness.	بَيْنَ = between.
دَعَا = He called.	يَوْمٍ = Day.	

### 2. Translate into English.—خَلَقَ اللَّهُ الْأَرْضَ دَعَا اللَّهُ لِلظُّلْمَةِ

قَالَ وَكَانَ اللَّهُ عَلَى السَّمَوَاتِ بَيْنَ الظُّلْمَةِ وَبَيْنَ النُّورِ  
اللَّهُ لِلْيَوْمِ

### 3. Translate into Arabic.—God created (= he created God) the heavens.

God called to the day. The earth she was in the darkness. He was in the light. Between the heavens and the earth. God he was in the light and in the darkness.

## VIII. Pronouns.

### 28. THE PERSONAL PRONOUNS.

- ✱ 1. The Personal Pronouns are of two kinds, separate and affixed.  
✱ 2. The separate Personal Pronouns, used only to express the Nominative case, are as follows:—

✱ Singular.			Dual.		✱ Plural.		
1 c.	أَنَا	I			1 c.	نَحْنُ	we
2 m.	أَنْتَ	thou	2 c.	أَنْتُمَا	2 m.	أَنْتُمْ	ye
2 f.	أَنْتِ	thou			2 f.	أَنْتُنَّ	ye
3 m.	هُوَ	he	3 c.	هُمَا	3 m.	هُمْ	they
3 f.	هِيَ	she			3 f.	هُنَّ	they

3. When هُوَ and هِيَ are preceded by the conjunctions وَ and فَ (§ 25), or by the affirmative لَ (§ 26), or by the interrogative أَ (§ 26), the vowel of the *u* may either be dropped or retained, as, e. g., وَهُوَ or وَهُوْ etc.

4. In poetry both syllables of أَنَا are regarded as short, except in pause.

### 29. THE PRONOMINAL SUFFIXES.

1. The affixed Personal Pronouns, or Pronominal Suffixes, used only to express the oblique cases, are as follows:—

Singular.			Dual.		Plural.		
1 c.	ـِي	my, me			1 c.	نَا	our, us
2 m.	ـِكَ	thy, thee	2 c.	ـِكُمَا	2 m.	ـُكُمْ	your, you
2 f.	ـِكِ	thy, thee			2 f.	ـُكُنَّ	your, you
3 m.	ـِهِ	his, him	3 c.	ـِهِمَا	3 m.	ـُهُمْ	their, them
3 f.	ـِهَا	her			3 f.	ـُهُنَّ	their, them

2. These Pronominal Suffixes appended to the verb express the accusative. The only difference in the case of the verb is that ي of the 1st pers. com. sg. is changed to نى<sup>1</sup>. The ن thus introduced is called the guarding nun, because it serves to prevent the final vowels of the verb from being absorbed by the long vowel ي, which actually takes place with the noun.

3. These Pronominal Suffixes also, when appended to the noun, serve to express the genitive.

4. The damma of the suffixes هُنَّ هُمْ هَآ هَا is changed after َ, ِ and ُ into kesra.<sup>2</sup>

5. After a long vowel with the suffixes, ي becomes ي<sup>3</sup>

6. With the suffix ي a final و or ي coalesces into ي<sup>4</sup>

7. The feminine termination ة becomes ة before the pronominal suffix.<sup>5</sup>

8. When waṣla follows the plural masculine pronoun, the meem is pointed with damma.<sup>6</sup>

9. The Pronominal Suffix serves to make the noun definite, and therefore the tenween disappears. See Special Preface on *The Three Short Vowels in Arabic*.

Examples.—1. طَرَدْتَنِي (= his book); يَأْتِيهِ (= he will come to him). 2. خَطَايَا (= sins), خَطَايَايَ (= my sins). 3. ضَارِبِي becomes ضَارِبِي (= my strikers); and عَلَيَّ (= upon) becomes عَلَيَّ (= upon me). 4. كَتَابَتِي (= writing), كَتَابَتُهَا (= her writing). 5. 6.

عَلَيْهِمُ السَّلَامُ

### 30. THE REFLEXIVE FORM.

The Arabic has no distinct pronominal form to express the reflexive. Two or three different methods are in use to express the reflexive meaning.

1. The reflexive meaning is expressed when the pronominal suffixes are appended to a substantive in the accusative governed by a verb,<sup>1</sup> or to one in the genitive governed by a preposition annexed to a verb.<sup>2</sup>



2. A suffix attached to the verb itself, or to the preposition annexed to the verb, cannot have a reflexive meaning; but to give it this reflexive meaning there must be interposed the word <sup>س</sup>نَفْس (= soul = self) or <sup>س</sup>عَيْن (= eye = essence) or <sup>س</sup>رُوح (= spirit) or <sup>س</sup>ذَات (= substance) or <sup>س</sup>حَال (= state).<sup>3</sup>

3. The only exception to rule 2 is in the case of those verbs which signify an act that takes place in the mind, when the pronominal suffix is the first object, and the second object is either a noun or an entire sentence.<sup>4</sup>

Examples.—1. <sup>ف</sup>أَنْفَقَ مَالَهُ (= he has spent his (own) money or property).

2. <sup>لَاحِوَانَهُمْ</sup>قَالُوا (= they said to their (own) brothers). 3. <sup>صَرَبَ</sup>

<sup>نَفْسَهُ</sup>(= he struck himself). 4. <sup>مُصَابًا</sup>خَالَه (= he imagined

himself smitten).

### 31. THE DEMONSTRATIVE PRONOUNS.

1. The Demonstrative Pronouns are either simple or compound.

2. The simple Demonstrative Pronoun is <sup>ذَ</sup> (= this, that). It is declined as follows:—

	Singular.		Dual.		Plural.	
	Masc.	Fem.	Masc.	Fem.	Com.	
Nom.	ذَا	ذِي	ذَانِ	تَانِ	أُولَى	أُولَاءَ
Gen. } and Ac. }			ذَيْنِ	تَيْنِ	or	

3. The simple <sup>ذَ</sup> is used to indicate a person or thing near the speaker.

4. <sup>ذَ</sup> is seldom used by itself. When it forms a compound, the fem. sg. assumes the form <sup>تِي</sup> or <sup>ذِهِ</sup> at the end, and <sup>تَا</sup> or <sup>تِ</sup> at the beginning.

5. The damma in the com. pl. is always short, و being merely a full form of writing. In <sup>أُولَى</sup>, the fem. of <sup>أَوَّل</sup> (= first), the u is long.

6. Related to <sup>ذَ</sup> is the demonstrative <sup>ذُو</sup> indicating *possession*. It is declined as follows:—

	Singular.		Dual.		Plural.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
Nom.	ذُو	ذَاتُ	ذَوَا	ذَوَاتَا	أُولُو (أُولُو)	أُولَاتُ (ذَوَاتُ)
Gen.	ذِي	ذَاتِ	{ ذَوَى	ذَوَاتَى	{ أُولِي (أُولِي)	أُولَاتِ (ذَوَاتِ)
Ac.	ذَا	ذَاتَ				

7. In the plural, the forms in parentheses are the same in signification as the regular forms; the difference between the two sets of forms being that the forms in parentheses are only used as prefixed nouns, and have no singular of their own proper letters: e. g., نَحْنُ أُولُو قُوَّةٍ (= *we are possessors of strength*).

8. From the simple Demonstrative Pronoun is formed a compound Demonstrative Pronoun, by adding the pronominal suffixes of the 2d pers. (§ 29). This compound Demonstrative Pronoun indicates distant objects (= *that*). It is declined as follows:—

	Singular.		Dual.		Plural.	
	Masc.	Fem.	Masc.	Fem.	Com.	
Nom.	ذَٰلِكَ	تِلْكَ	ذَٰئِكَ	تَئِكَ	أُولَٰئِكَ	and أُولَٰئِكَ
Gen. and Ac.	{		ذَٰئِكَ	تَئِكَ	{	

9. More usually the demonstrative syllable **لِ** is inserted before the pronominal suffix, in which case the **لِ** is written defectively in the singular, while in the dual the two liquids **لِ** and **نِ** coalesce into **نِ** thus:—

	Singular.		Dual.		Plural.	
	Masc.	Fem.	Masc.	Fem.	Com.	
Nom.	ذَٰلِكَ	تِلْكَ	ذَٰئِكَ	تَئِكَ	أُولَٰئِكَ	and أُولَٰئِكَ
Gen. and Ac.	{		ذَٰئِكَ	تَئِكَ	{	

10. The Demonstrative Pronoun for near objects is ordinarily a compound formed by prefixing the particle of attention هَا (= *lo! here*) to the simple demonstrative ذَٰلِكَ. The **لِ** of the particle is written defectively, whence هَٰذَا (= *this*). It is declined as follows:—

	Singular.		Dual.		Plural.	
	Masc.	Fem.	Masc.	Fem.	Com.	
Nom.	هَٰذَا	هَٰذِهِ	هَٰذَانِ	هَٰتَانِ	هَٰؤُلَاءِ	and هَٰؤُلَاءِ
Gen. and Ac.	{		هَٰذَيْنِ	هَٰتَيْنِ	{	

11. For the sake of additional emphasis **لَ** may be added to the above, whence **هَٰذَاكَ هَٰذَاكَ** etc. The **لَ**, however, is not generally added to the dual or plural.

12. **ذُو** masc. and **ذَاتُ** fem., and a few other words, as **صَاحِبٌ** (= companion) and **أَبٌ** (= father), etc., are used to express the possessive form.

### 32. THE RELATIVE PRONOUNS.

1. The Relative Pronoun for *who, which, that* is **الَّذِي**. It is compounded of the article **الْ**, the demonstrative **ل** and the demonstrative pronoun **ذَا** or **ذُو**. It is declined as follows:—

	Singular.		Dual.		Plural.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
Nom.	الَّذِي	الَّتِي	اللَّذَانِ	اللَّتَانِ	الَّذِينَ	الَّلَاتِي
Gen. } and Ac. }			اللَّذَيْنِ	اللَّتَيْنِ	OR الَّذِي	OR الَّلَاتِي

2. The forms **الَّذِي** and **الَّتِي** are written defectively, on account of their frequent occurrence, instead of **الَّذِي** and **الَّتِي**. The other forms retain the double **ل** of the article and demonstrative.

3. The other Relative Pronouns are **مَنْ** (= *who*) rarely declined (§ 33), and **مَا** (= *what*), indeclinable. These are properly interrogative pronouns.

4. **مَنْ** and **مَا** are substantives, and are never used, like **الَّذِي**, in a merely adjectival sense.

5. When used substantively, **الَّذِي** has the same meaning as **مَنْ** and **مَا**, viz., *he who, that which, whoever, whatever*; but when **الَّذِي** is used adjectively, it means *who, which, that*, and refers to a definite substantive, with which it agrees in gender, number and case. **الَّذِي** is used for def-

inite antecedents. مَنْ (= *who?*) and مَا (= *what?*) are used to refer to an indefinite antecedent.

### 33. THE INTERROGATIVE PRONOUNS.

1. The Interrogative Pronouns are أَيُّ مَنْ مَّا and كَمْ

2. مَا (= *what? which thing?*) is used of things, and is indeclinable.

3. مَنْ (= *who? which?*) is used of persons, and is rarely declined. It has the distinction of gender, number and case only when it stands alone. When in such a case it is declined, its declension is as follows:—

	Singular.		Dual.		Plural.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
Nom.	مَنْو	مَنْه	مَنْان	مَنْتان	مَنْون	مَنْات
Gen.	مَنْي	مَنْه	{	مَنْتَيْنِ	{	مَنْينِ
Ac.	مَنَا	مَنْه				

4. In interrogation the demonstrative pronoun ذَا is oftentimes added to the interrogatives مَنْ and مَا, whence مَنْ ذَا (= *who is that?*) and مَا ذَا (= *what is that?*).

5. مَنْ and مَا are always masc. sg. unless specifically defined to the contrary, or to avoid ambiguity. The pronoun referring to مَنْ and مَا must agree in gender and number with the thing for which they stand.

6. أَيُّ fem. أَيَّة (= *who? which? what?*) is declined like a regular noun, thus:—

	Singular.		Dual.		Plural.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
Nom.	أَيُّ	أَيَّة	أَيَّانِ	أَيَّتَانِ	أَيُّونَ	أَيَّاتُ
Gen.	أَيُّ	أَيَّة	{	أَيَّتَيْنِ	{	أَيَّيْنِ
Ac.	أَيَّا	أَيَّة				

7. أَيُّ is either construed with a following noun in the genitive, or with a suffix, or stands alone. In the first two cases it drops the tenween, and has no dual or plural. When standing alone, it has all the numbers and cases.

8. <sup>أَيَّ</sup> when it follows an indefinite noun, agrees with it; when it follows a definite, it is put in the accusative.

9. <sup>أَيَّ</sup> may be compounded with the interrogatives <sup>مَنْ</sup> and <sup>مَا</sup> giving the sense of -soever, as <sup>أَيُّ مَنْ</sup> (= *whosoever*), <sup>أَيُّ مَا</sup> (= *whatsoever*) and fem. <sup>أَيُّمَا</sup> Only the first part of this compound is declinable.

10. <sup>كَمْ</sup> (= *how much?*) is used both in an interrogative and exclamatory sense. It is strictly a preposition compounded with the interrogative <sup>مَا</sup>; thus <sup>كَمْ</sup> for <sup>كَمْ</sup> or <sup>كَمَا</sup> (= *the like of what?*).

11. Similarly, the interrogative <sup>مَا</sup> is in other cases shortened to <sup>مَ</sup> after prepositions to which it is united; as <sup>مِنْ</sup> <sup>مَا</sup> for <sup>مِمَّ</sup> and <sup>فِيمَ</sup> <sup>لِمَ</sup> <sup>بِمَ</sup>. In such cases the accent is drawn back from <sup>مَ</sup> to the preceding syllable.

### 34. EXERCISE.

#### 1. Vocabulary.—

<sup>رَأَى</sup> = He saw.	<sup>حَسَنَ</sup> = Good.	<sup>خَرَجَ</sup> = He went forth.
<sup>فَصَلَ</sup> = He divided.	<sup>صَبَاحَ</sup> = Morning.	<sup>مَكَانَ</sup> = Place.
<sup>لِيَكُنْ</sup> = Let be (m.).	<sup>مَسَاءَ</sup> = Evening.	<sup>وَاحِدَ</sup> = One.
<sup>لِتَكُنْ</sup> = Let be (f.).	<sup>نَفْسَ</sup> = Soul.	<sup>تَحْتَ</sup> = under.
<sup>ظَهَرَ</sup> = He appeared.	<sup>عَمِلَ</sup> = He made.	<sup>إِلَى</sup> = unto.

2. Translate into English.—1. <sup>وَكَانَ كَذَلِكَ</sup> 2. <sup>وَكَانَتِ الْأَرْضُ تَحْتَ</sup>  
 3. <sup>ظَهَرَ اللَّهُ عَلَى الْأَرْضِ وَلِنَفْسِكَ</sup> 4. <sup>مَنْ أَنْتَ</sup> 5. <sup>أَلَسَّمَاءَ</sup>  
 6. <sup>وَلِتَظْهَرِ الْأَرْضُ</sup> 7. <sup>وَقَالَ لَهُمْ</sup> 8. <sup>خَرَجَ إِلَى مَكَانٍ وَاحِدٍ</sup>  
 9. <sup>الَّتِي تَحْتَ السَّمَاءِ</sup>

3. Translate into Arabic.—1. He made the morning. 2. Let (f.) appear the earth under the heavens. 3. He went forth unto one place. 4. God created thy soul. 5. God saw the good light, and called it day. 6. Who is he who went forth upon the heavens? 7. God said, this day, to thy soul. 8. What is that? 9. He who appeared to us.



Fatah in stem vowels indicates, transitive  
 Kesra .. .. intransitive  
 describing a temporary state or  
 damma in stem vowels indicates an  
 action of describing a permanent  
 state  
 who have a vowel damma in 1st radical or 1st syll  
 with stem vowel Kesra

## IX. The Verb.

who have 3 vowels.

Read

### 35. THE MEASURES OF WORDS.

1. Roots are trilateral<sup>1</sup> or quadrilateral.<sup>2</sup> The great majority are trilateral.

2. The 3d sg. m. perf., being the simplest form of the verb, is taken as the root of the verb. In translation, however, we express it by the Infinitive.

3. Modifications of the meaning of the root are obtained by prefixes, affixes, and by the insertion of letters in the root.<sup>3</sup>

4. The word **فَعَلَ** which signifies mere action, is taken as the typical root for exhibiting these modifications, and the forms thus obtained are called *the measures of words*. For example, the insertion of an **ا** between the first and second radical, and pointing the second radical with kesra, gives the sense of the agent or active Participle; thus **فَاعِلٌ** becomes **فَاعِلٌ** (= *one who does*); and this word is the *measure* upon which all other agents of this kind are formed.<sup>4</sup>

Examples.—1. **جَبَلَ** 2. **دَخَرَجَ** 3. **وَأَخْضَعُوهَا** (= *and subdue ye her—it*). 4. **كَاتِبٌ** (= *writing = a scribe*).

### 36. THE VERB AND THE SHORT VOWELS.

1. Of the three radical letters which belong to the simple trilateral verb, the second is the most important. Of the three vowels which accompany the three radical letters of the simple trilateral verb, that belonging to the second radical is the most important.

2. The three radical letters of the simple trilateral verb, when standing alone, may appear in four different ways, with their respective significations, viz., **فَعَلَ**, **فَعِلَ**, **فَعِلْ** and **فَعِلْ**. The important distinguishing feature here is more especially the vowel of the second radical.

3. The following tabular view is given as obtaining in general. In this tabular view only some of the primary facts, showing the great importance of the three short vowels, are given, and the logical relation of those

facts indicated. Other associated facts relative to the nature and importance of the three short vowels will appear in their appropriate places. Perfect familiarity with the following tabular view and the remarks accompanying will be of greatest help.

ـ indicates

{ Simple Action.	{ On 1st rad., Pass.	{ Nom. case.
{ Completed Action.	{ On 2d rad., Neut.	
{ Continuous Condition.	{ or Intransitive.	

ـ indicates

{ Dependent Action.	{ On 2d rad., Neut.	{ Gen. or Depend'nt case.
{ Connection of Two Ideas.	{ or Intransitive.	
{ Temporary Condition.		

ـ indicates

{ Related Action.	{ On 2d rad., Act.	{ Ac. case.
{ Immediate Relation to Action.		
{ Action Resulting in a certain Condition.		

4. **فَعَلَ** (= *it was done*), the Perf. pass. of the verb **فَعَلَ** (= *to do*) shows the regular succession of the vowels, as above, and their significations; thus, ـ expresses an action, ـ depending upon or proceeding from some one, ـ resulting in a certain condition; = *it was done*.

5. **حَسَنَ** means *to be beautiful*. The damma on the second radical shows a continuous condition, and indicates that it is neuter or intransitive, describing a natural or inherent quality, in accordance with which is *to be beautiful*.

6. **عَطَشَ** means *to be thirsty*. The kesra under the second radical indicates temporary condition, and that it is neuter or intransitive, in agreement with which is the meaning *to be thirsty*.

7. **حَزَنَ** means *to sadden*. The fatha on the second radical indicates the active, the action resulting in a certain condition to another (ac.). But **حَزِنَ**, with kesra under the second radical, indicates temporary condition, and that it is neuter or intransitive, therefore *to be sad*.

8. **عَمَرَ** means *to inhabit*; **عَمِرَ** means *to grow old*; and **عَمْرَ** means *to be in a flourishing state*. Therefore, some verbs have different forms, and may take two or all three of the short vowels on the middle radical of the Perfect, with a corresponding difference of meaning, that difference in meaning coinciding in general with the force of the three short vowels as indicated in the tabular view.

9. True, there are many active verbs, at least such as we would call active, that have kesra under their second radical. However, the tabular view furnishes the general rule, and serves to show the important significations and distinctions which exist in the very nature and application of the three short vowels, or vowel sounds.

N. B.—See Special Preface on *The Three Short Vowels in Arabic*.

### 37. THE FORMS OR CONJUGATIONS OF THE TRILITERAL VERB.

1. From the first or ground form of the triliteral and quadriliteral verbs are derived other forms expressing various modifications of the idea contained in the ground form.

2. The derived forms or conjugations of the triliteral verb number fifteen. The last three, however, are of very rare occurrence. The fifteen forms are as follows:

اَفْعَلُ (13th)	اِسْتَفْعَلُ (10th)	اِنْفَعَلَ (7th)	اَفْعَلَ (4th)	فَعَلَ (1st)	
اَفْعِلْ (14th)	اِغْعَالٌ (11th)	اِفْتَعَلَ (8th)	تَفَعَّلَ (5th)	فَعَّلَ (2d)	
اِنْعَمَلِ (15th)	اِنْعَوَلَ (12th)	اِنْعَمَلَ (9th)	تَفَاعَلَ (6th)	فَاعَلَ (3d)	
		فَعَلَ (1st Form)			

*Handwritten notes:* reflexive, causative, nishal, causative, 1st Form, 2d Form, 3d Form, 4th Form, 5th Form, 6th Form, 7th Form, 8th Form, 9th Form, 10th Form, 11th Form, 12th Form, 13th Form, 14th Form, 15th Form.

1. The first or ground form is generally transitive or intransitive in signification, according to the vowel of the second radical.

2. In most of the transitive and some of the intransitive verbs the vowel of the second radical is fatha. The vowel kesra in the same position has generally an intransitive signification; damma invariably so. The kesra indicates a temporary state, or accidental quality; the damma a permanent state, or inherent quality (§ 36. 3, 5-8).

#### 2d Form, فَعَّلَ

1. The second form is formed from the first by doubling the second radical.

2. This form adds intensity to the signification expressed by the first form. This intensity is *intensive* or *extensive*. It implies that an act is done with *great violence*, or for a *long time*, or to or by a *number* of individuals, or *repeatedly*.<sup>1</sup>

3. From the intensive comes a causative signification. Verbs intransitive in the first form become transitive in the second.<sup>2</sup> Verbs transitive in the first form become doubly transitive, or causative, in the second.

4. The second form is also declarative, estimative, denominative descriptive.

**3d Form, فَاعَلَ**

1. The third form is formed from the first by the insertion of an alif between the first and second radicals, or, more strictly, by lengthening the short vowel of the first radical into the corresponding long vowel.

2. This form expresses the effort or attempt to perform upon the object that act which immediately affects an object denoted by the first form; whence the idea of reciprocity is implied when the effort is mutual.<sup>4</sup>

3. When the first form requires a preposition (indirect object) to express the relation between the act denoted by the first form and an object, this form converts that indirect object into the direct object of the act (accusative). Reciprocity is to some extent implied also here.<sup>5</sup>

4. When the first form denotes a quality or state this form indicates the employment of that quality by one to affect another therewith.<sup>6</sup>

5. This form is sometimes used to express simple action, and sometimes to express repetition.

**4th Form, أَفْعَلَ**

1. This form prefixes <sup>ف</sup>ا to the root; and consequently the first radical loses its vowel.

2. In signification this form is causative. It converts the intransitive verb of the first form into a transitive; and the transitive verb of the first form into a doubly transitive or causative.<sup>7</sup>

3. The most usual significations of this form are,—transitive or causative; going to, or making for, a place; exposing or displaying; turning into; being or becoming at a certain time.

4. Occasionally a transitive verb becomes intransitive in this form.

5. The difference between the causative significations common to both the second and fourth forms appears to be that, in the former, it is derived; in the latter, original.

6. Like the second, the fourth form is also sometimes declarative or estimative.

**5th Form, تَفَعَّلَ**

1. This form is formed from the second by prefixing the syllable تَفَّ.

2. In signification this form is reflexive or sequential of the second form. It expresses the state into which the object of the action denoted by the second form is brought by that action, as its effect, result or consequence. In translation it must frequently be rendered by the passive.<sup>8</sup>

3. From the reflexive comes a second, and the more usual, signification, viz., the effective. It differs from the passive in that the passive indicates that a person is the object of the action of another; whereas the

effective implies that an act is done, or a thing is experienced, or a state is produced in a person, whether it be caused by another or by himself.<sup>9</sup>

### 6th Form, تَفَاعَلَ

1. This form is formed from the third by prefixing the syllable تَ
2. In signification this form is reflexive and sequential of the third form. It expresses the state into which the object of the action denoted by the third form is brought by that action, as its effect, result or consequence.<sup>10</sup>
3. Therefore, the idea of possible reciprocity in the third form becomes a necessary reciprocity in this form. But the reciprocal action of this form necessarily limits the idea of reciprocity to one of the two persons concerned. Thus, if it is said of one قَاتَلَ *he fought*, the other party to such reciprocal action will become تَقَاتَلَ *fought against*; whence it is apparent that the former will have an active sense, while the latter will be passive, but passive only as it is consequent upon the former.

### 7th Form, اِنْفَعَلَ

1. This form is formed from the first by prefixing a ن before which is added a prosthetic alif, to facilitate pronunciation.
2. In signification this form is reflexive, middle or passive. It expresses the state or condition resulting from the action of the simple trilateral verb.
3. The reflexive pronoun contained in this form is never the indirect object to which may be added another direct object, but always the direct object itself. Moreover, this form never assumes the reciprocal signification. These two points distinguish the seventh form from the eighth; while it thus approaches more nearly a passive.<sup>11</sup>
4. Occasionally this form is permissive, denoting that a person permits an act to be done, or an effect to be produced upon him.

### 8th Form, اِفْتَعَلَ

1. This form is formed from the first by inserting the syllable تَ between the first and second radicals; consequently the first radical loses its vowel, when it becomes necessary to prefix prosthetic alif.
2. In signification this form is reflexive or middle of the first. While the seventh form expresses the state or condition consequent upon the action, this eighth form expresses the idea of being in a state *affected* by the action.<sup>12</sup>
3. From the idea of "being in a state of," this form obtains a reflexive meaning. The reflexive object is either the direct object or accusative, or the indirect object or dative.



4. From the reflexive comes a reciprocal signification, which this form has in common with the sixth.<sup>13</sup>

5. Sometimes the reflexive signification passes into the passive, especially in verbs destitute of the seventh form.<sup>14</sup>

#### 9th Form, اِفْعَلَّ

1. This form is formed from the first by doubling the third radical. The third radical being doubled draws the accent upon the penult, in consequence of which the first radical, being more rapidly pronounced, loses its vowel, and therefore requires prosthetic alif.

2. In signification this form is descriptive of inherent qualities, and as such qualities cling firmly to persons and things, therefore the intensive-ness expressed by reduplication.<sup>15</sup>

#### 10th Form, اِسْتَفْعَلَ

1. This form is formed from the first by prefixing the letters ست To these prefixed letters is prefixed prosthetic alif, according to rule, § 19. 2.

2. This form converts the causative signification of the fourth form into the reflexive or middle.<sup>16</sup>

3. This form is oftentimes denominative, in which cases it unites the causative and reflexive significations.<sup>17</sup>

4. This form is used to indicate that a person regards the quality expressed by the first form as referring to himself, or for his benefit. It also expresses the ideas of seeking, desiring, asking, demanding, taking.

#### 11th Form, اِنْفَعَلَ

1. This form is formed from the first by lengthening the fatḥa of the second syllable.

2. In signification this form is the same as the ninth, except that it seems to express a higher degree of quality than the ninth form.<sup>18</sup>

#### Remaining Forms.

1. The 12th and 13th Forms اِنْفَعَوْلَ and اِنْفَعَلَّ express great intensity.<sup>19</sup>

2. The 14th and 15th Forms are very rare, and may be regarded as varieties of the quadriliteral verb.

Examples.—1. كَلَّمَ = to speak, كَلَّمَ = to talk with. 2. قَدَّسَ = to be holy, قَدَّسَ = to sanctify. 3. كَتَبَ = to write, كَتَّبَ = to teach to write. 4. قَتَلَهُ = he killed him, قَاتَلَهُ = he tried to kill him, or

fought with him. 5. كَتَبَ لَهُ = he wrote to him, كَاتَبَهُ = he corresponded with him. 6. حَسَنَ = to be good, kind, خَاسَنَهُ = he treated him kindly. 7. جَلَسَ = to sit down, أَجْلَسَ = to bid one to sit down. 8. كَسَرَ = to break, كَسَّرَ to break in pieces, تَكَسَّرَ = to be broken in pieces. 9. عَلِمَ = to know, عَلَّمَ = to teach, تَعَلَّمَ = to become learned. 10. رَمَى = to throw down, تَرَامَى = to throw oneself down; and قَتَلَ = he killed, قَاتَلَ = he fought, تَقَاتَلَ = he was one of the parties engaged in a fight between two. 11. كَسَرَ = to break, اِنْكَسَرَ = to be broken, or it was broken. 12. جَمَعَ = to collect, اِجْتَمَعَ = to be in a collected state. 13. خَصِمَ = to dispute, اِخْتَصَمُوا or تَخَاصَمُوا = they disputed one with another. 14. نَصَرَ = to help, اِنتَصَرَ = to be helped (of God) = to be victorious. 15. اَبْيَضَ = to be white. 16. اَسْلَمَ = to give up, اِسْتَسْلَمَ = to give oneself up. 17. اِسْتَوَى = to make oneself master or possessor of a thing. 18. اَبْيَاضَ = to be pure white. 19. خَشَنَ = to be rough, اِخْشَوْشَنَ = to be very rough.

### 38. THE QUADRILITERAL VERB AND ITS FORMS.

Quadriliteral Verbs are formed in the following manner:—

1. A biliteral root which expresses a certain sound or movement is repeated, to indicate the repetition of that sound or movement.<sup>1</sup>

2. A fourth letter is prefixed or affixed to, or inserted in the middle of a triliteral verbal form. The fourth letter is commonly a liquid or sibilant.<sup>2</sup>

3. Quadriliteral Verbs are also denominatives formed from nouns of more than three letters.<sup>3</sup> Some of these are foreign words.

4. Quadrilaterals are also sometimes combinations of the most prominent syllables or letters in certain common formulas.<sup>4</sup>

5. The Quadriliteral Verb is of the measure **فَعَّلَلَ**. It has only three derived forms or conjugations, and those are of rare occurrence.

**1st Form, فَعَّلَلَ**

This form corresponds in formation and conjugation to the second form of the triliterals. It is both transitive and intransitive in signification.<sup>5</sup>

**2d Form, تَفَعَّلَلَ**

This form agrees in formation and signification with the fifth form of the triliteral verb.<sup>6</sup>

**3d Form, اِفْعَنَّ**

This form corresponds to the seventh form of the triliteral, except that the characteristic ن is not prefixed, but inserted between the second and third radicals.<sup>7</sup>

**4th Form, اِفْعَلَّ**

This form corresponds to the ninth form of the triliteral. It is intransitive, and expresses an extensively or intensively high degree of an intransitive act, state, or quality.<sup>8</sup>

**Examples.**—1. **وَسَّوَسَ** = *to whisper*. 2. **شَبَعَلَ** = *to be scattered* =

**شَمَعَ** 3. **تَلَمَدَ** = *to become a pupil*, from **تَلْمِذٌ** = *a disciple*.

4. **بَسَمَلَ** for **بِسْمِ اللَّهِ** = *in the name of God*. 5. **دَخَرَ** = *to*

*roll*. 6. **تَدَخَّرَ** = *to roll along*. 7. **اِحْرَنْجَمَ** *it* (a crowd)

*massed together*. 8. **اِذْلَهَمَ** = *to be very dark*.

### 39. THE VOICES.

1. There are two Voices,—the Active and the Passive.

2. Arab grammarians define the Active and Passive Voices respectively as the “known” and the “unknown,” in the former case the agent being known, and in the latter case the agent being unknown.

3. All the forms of the verb have these two Voices, excepting intransitive verbs of the form **فَعَلَ** and of the ninth and eleventh and fifteenth forms inclusive, as also those verbs of the forms **فَعَلَّ** and **فَعَّلَ** which denote not a transitive or an intransitive act, but a state or condition.

4. The difference between the Passive Voice and the fifth, seventh and eighth forms of the verb is that, in the former case, the idea is that of

being a purely passive, while, in the latter case, the idea is that of something effective or sequential.

5. The subject of an Active Voice is always an agent whose act may affect an object or not. The subject of the Passive Voice is either the object of the former or the abstract idea of the act.

6. Verbs expressing a state, condition or act confined to the person of the subject are called *Neuter Verbs*, as being strictly neither active nor passive. By Arab grammarians they are designated as "verbs that are confined to the subject," as distinguished from transitive and intransitive verbs.

#### 40. THE STATES (TENSES).

1. There are two States or Tenses,—the Perfect and the Imperfect.

2. The Perfect State denotes a completed act; one that is done and completed in relation to other acts.

3. The time at which the act expressed by the Perfect took place is left indeterminate, unless defined by the context or by some particle.

4. The Perfect, therefore, is used to denote—

*a.* An act completed at some past time.

*b.* An act completed at the moment the speaker is describing it.

*c.* An act the character or effect of which still remains in a state of completion.

*d.* A past act which is constantly or frequently recurring.

*e.* An act the occurrence of which is so certain that it may be regarded as having already taken place.

*f.* The act of a hypothetical sentence, expressing a foregone conclusion

*g.* The act of supplicatory or imprecatory sentences.

*h.* The act denoted by the Perfect may be associated with the Perfect of the verb كَان (= *to be*) or preceded by the particle كَانَ (= *already*), when it has the force of the Pluperfect.

5. The Imperfect State denotes an unfinished act; one that is about to commence, or that is in progress.

6. In respect to time, the Imperfect, like the Perfect, is to some extent indeterminate until defined by the context or by particles.

7. The Imperfect, therefore, is used to denote—

*a.* An act of duration, i. e., one which does not take place at a particular time to the exclusion of any other time.

*b.* An act commenced at the moment of speaking, but not yet completed.

c. An act which is to take place hereafter. The futurity of the act is made absolute and more distinct by prefixing سَ the abbreviated form of سَوْفَ (§ 26. 1. b).

d. An act future with respect to the past time of which a person is speaking.

e. An act which continues during the past time.

f. The Future and Future-perfect are sometimes expressed by prefixing the verb كَانَ and its Imperfect يَكُونُ to a verb,—the former to a verb in the Imperfect, the latter to a verb in the Perfect.

8. The Perfect is generally regarded as taking the meaning of the Imperfect, as follows:—

a. After إِذَا (= *when, as often as*). The future act is thus represented as having already taken place.

b. After إِنْ (= *if*) and other particles or words implying a conditional meaning. In such a case the condition is represented as already fulfilled.

c. After the particle مَا (= *as long as, whilst, as often as*).

#### 41. THE MOODS.

1. There are five Moods,—the Indicative, Subjunctive, Jussive, Imperative and Energetic.

2. The Indicative Mood is used in all direct narration.

3. The Subjunctive Mood occurs only in subordinate clauses, and indicates an act dependent upon one previously mentioned, and future to it in point of time. The Subjunctive is governed by the conjunction أَنْ (= *that*), and other conjunctions allied in meaning with أَنْ. In all other subordinate clauses the Indicative Mood is used.

4. The Jussive Mood is connected with the Imperative both in form and signification, and implies a command or order. The particle لَ is generally prefixed, to give still greater emphasis. After the particle لَا (= *not*) it expresses a prohibition or wish.

5. Similar to the Jussive, the Energetic Mood is used in command, prohibition, affirmation, interrogation. For increased emphasis the particle حَقْ (= *truly, surely*) is usually prefixed to it.

6. The Imperative Mood is the same as in other languages. As no negative particle can be placed before the Imperative, the Jussive must therefore be used in uttering a prohibition.

7. The Indicative Mood is common to the Perfect and Imperfect States. The Subjunctive and Jussive Moods are restricted to the Imperfect. The



Imperative is expressed by a special form. The Energetic can be derived both from the Imperfect and Imperative.

8. Instead of the Infinitive, nouns are used expressing the action or quality.

9. Instead of Participles there are two verbal adjectives used, the one denoting the Agent (= Active Participle) and the other denoting the Patient (= Passive Participle).

#### 42. THE NUMBERS, PERSONS AND GENDERS.

1. To the verb belong three Numbers,—the Singular, Dual and Plural.
  2. To the verb belong three Persons,—the First, Second and Third.
  3. To the verb belong two Genders,—the Masculine and Feminine.
- The Genders are not distinguished from one another in the 1st sg., 2d du. and 1st pl.

## X. The Strong Verb; its Inflection.

### 43. KINDS OF VERBS.

1. Verbs are of two kinds,—*Strong* and *Weak*.
2. Strong verbs are those whose radical letters suffer no change, and are not rejected in any of the inflections.<sup>1</sup>
3. Weak verbs are those of which the second and third radicals are alike,<sup>2</sup> or which contain one or more of the weak letters (§ 4), which letters, on account of their weakness, are subject to transformation or rejection.<sup>3</sup>

**Examples.**—1. قَتَلَ 2. مَدَدَ for مَدَّ 3. وَعَدَ

### 44. INFLECTION BY PERSONS.

1. The numbers, persons and genders of the verb are expressed by means of personal pronouns annexed to the various moods and states (or tenses).

2. The inseparable personal pronouns appear as prefixed or affixed. The affixed pronouns are partly verbal, partly nominal affixes. The verbal affixes express partly the nominative, partly the accusative. Pronouns expressing the nominative to the verb are also in part prefixes.

3. The following are the affixed pronouns expressing the nominative. The forms within brackets are those of the Imperfect and Imperative; the other forms are those of the **Perfect**.

<b>Singular.</b>			
	Masc.	Com.	Fem.
3 p.	.....	.....	تْ (= she)
2 p.	تْ (= thou)	.....	تْ [يَ، يِنَ] (= thou)
1 p.	.....	تْ (= I)	.....
<b>Dual.</b>			
	Masc.	Com.	Fem.
3 p.	تْ [انَ، انَ] (= they two)	.....	تْ [انَ، انَ] (= they two)
2 p.	.....	{ تْ [انَ، انَ] } (= ye two)	
1 p.	.....	.....	.....

**Plural.**

	Masc.	Com.	Fem.
3 p.	وَاُوْنَ [وَاُوْنَ, وَاُوْنَ] (= they)	.....	نَ (= they)
2 p.	كُم [وَاُوْنَ, وَاُوْنَ] (= ye)	.....	نَ [نَ] (= ye)
1 p.	.....	نَا (= we)	.....

4. The prefixed pronouns expressing the nominative, and restricted to the **Imperfect**, are as follows:—

**Singular.**

	Masc.	Com.	Fem.
3 p.	ي (= he)	.....	ت (= she)
2 p.	.....	ت (= thou)	.....
1 p.	.....	أ (= I)	.....

**Dual.**

	Masc.	Com.	Fem.
3 p.	ي (= they two)	.....	ت (= they two)
2 p.	.....	ت (= ye two)	.....
1 p.	.....	.....	.....

**Plural.**

	Masc.	Com.	Fem.
3 p.	.....	ي (= they)	.....
2 p.	.....	ت (= ye)	.....
1 p.	.....	ن (= we)	.....

5. Of the two fathas with which the first and third radicals of a verb are always pronounced, the former is rejected after prefixed pronouns,<sup>1</sup> the latter before affixed pronouns beginning with a consonant.<sup>2</sup> When the affix begins with a vowel, that vowel takes the place of the fatha.<sup>3</sup>

6. When the third radical is ت it coalesces with ت in some of the affixes, only one ت being written, the union being indicated by *tashdeed*.<sup>4</sup>

7. When the third radical is ن it unites with the ن of the affixes into a single ن with *tashdeed*.<sup>5</sup>

8. The verbal affixes expressing the accusative are given in ‡ 29. 1, the only difference being that ي of the 1st sg. com. is changed to ي<sup>6</sup>

9. The damma of the accusative affixes هُنَّ هُمْ هُمَا هُ is changed after ي and ي into kesra.<sup>7</sup>

10. The accusative affixes occasion the following changes in the verb:—

a. Superfluous **ا** at the end is rejected.

b. The final consonant of the 2d masc. pl. perf. retains long damma. The same occurs with the accus. affix of the 2d masc. pl. when followed by another affix.

c. The 2d and 3d masc. pl. Impf. sometimes reject **ن** before the affixes **نِي** and **نَا**. The same occurs with the 2d fem. sg.

d. The short vowel kesra, in the termination of the 2d fem. sg. perf., is sometimes lengthened before the affixes to the corresponding long vowel.

11. A verbal form may take two affixes, provided they do not indicate one and the same person. These two affixes may both be appended to the verb, the first person preceding that of the second, the second that of the third.

12. The pronominal object is sometimes expressed not by the accusative affixes, but by genitive affixes attached to the word **إِيَّا** which word never occurs alone.

13. The genitive affixes which are thus attached to the word **إِيَّا** are given in § 29. 1, 3, the only difference being that **ي** of the 1st sg. is changed into **يَ** because all nouns ending in **ا** take that form.<sup>9</sup>

14. The affixes compounded with **إِيَّا** are used as follows:—

a. Frequently when two affixes would otherwise have to be appended to the same verb.<sup>10</sup>

b. When, for the sake of emphasis, the pronoun is placed before the verb.<sup>11</sup>

c. Where an affixed pronoun would immediately follow the pronominal termination of a verb, both referring to the same person.<sup>12</sup>

Examples.—1. **يَقْتُلُ** 2. **قَتَلْتَ** 3. **قَتَلُوا** 4. **ثَبَّتَ** and 2d sg.

masc. perf. **ثَبَّتَ** 5. **آمَنَّا** for **آمَنَّا** 6. **أَعْطَيْتَنِي** 7. **يَأْتِيهِ**

= *he will come to him.* 8. **أَعْطَيْتَكَ** = *I gave it to thee.* 9.

**إِيَّاكَ** etc. 10. **أَعْطَانِي إِيَّاهُ** = *he gave it to me.* 11.

**إِيَّاكَ نَعْبُدُ** = *thee we serve.* 12. **كُنْتُ إِيَّاهُ** rather than **كُنْتُ** =

*I was he.*

# 45. INFLECTION BY STATE AND MOOD OF THE ACTIVE VOICE.

1. The Perfect and Imperfect differ in inflection in that the marks of the numbers, genders and persons are only affixed to the Perfect, whereas they are both affixed and prefixed to the Imperfect.

2. The Imperfect is formed by prefixing **ي** to the root for the 3d masc., and, as will be supposed, **ت** for the fem. and all 2d persons, **ا** for the 1st sg., and **ن** for the 1st pl. (§ 44.).

3. The Imperfect prefix **ي** takes fathā in the Act. of the first form, and of the fifth and eleventh forms inclusive,<sup>1</sup> and damma in the Act. of the second, third and fourth forms,<sup>2</sup> and in the Pass. of all forms.<sup>3</sup>

4. The usual forms for transitive verbs are those having fathā with their second radical in the Perfect, and damma in the Imperfect and Imperative. Forms occur having kesra or damma with the second radical of the Perfect, in which case the verbs are intransitive (§ 36. 3).

5. When the second radical of the Perfect has fathā, it may take either damma or kesra in the Imperfect.<sup>4</sup> Many verbs admit of both forms.<sup>5</sup> Verbs whose second or third radical is a guttural generally retain in the Imperfect the fathā of the Perfect.<sup>6</sup>

6. When the second radical of the Perfect has kesra, the Imperfect takes fathā.<sup>7</sup> Only a few verbs retain the kesra in the Imperfect.<sup>8</sup>

7. When the second radical of the Perfect has damma, that vowel is retained in the Imperfect.<sup>9</sup>

8. The Indicative of the Imperfect is distinguished by the third radical having damma.<sup>1</sup>

9. The Subjunctive of the Imperfect changes the damma of the final radical (8) into fathā.<sup>10</sup> This change occurs whenever the verb is preceded by any one of the particles **أَنَّ** (= *that*), **لَنْ** (= *certainly not*), and **إِذَنْ** (= *then, in that case*).<sup>11</sup> These particles show that **أَنَّ**, expressed or understood, is the real instrument in forming the Subjunctive, and changing the damma into fathā (§§ 41. 3, 46. 1). The omission of **أَنَّ** takes place especially after the particles **لِ** (= *to, that*), **كَيْ** (= *in order*), **لِكَيْ** (= *in order to*), **حَتَّى** (= *until*), and after the conjunctions **وَ** and **فَ**, and sometimes, together with the omission of another word, after **أَوْ** (= *or*), and the affirmative **لِ**



10. The Jussive is denoted by the absence of any vowel with the third radical<sup>12</sup> (§ 41. 4, 5). In consequence of the absence of any vowel with the third radical, the Jussive is sometimes called the apocopated Imperfect.

11. Those forms of the Indicative which end in  $\text{ـَ}$  and  $\text{ـِ}$  reject these syllables in the Subjunctive and Jussive, because the genders, numbers and persons are otherwise distinctly indicated. Exceptions to this are the 2d and 3d pl. fem. where  $\text{ـِ}$  is retained as being necessary to mark the gender.

12. The Energetic is formed by adding the termination  $\text{ـَ}$  (1st Energetic) or  $\text{ـِ}$  (2d Energetic) to the Jussive (§§ 41. 5, 13. 1).<sup>13</sup> If the Jussive ends in long kesra or long damma, the fathā of  $\text{ـَ}$  or  $\text{ـِ}$  is elided, and the long vowel of the verbal form shortened, because it is in a shut syllable.<sup>14</sup> In the dual, the first fathā of  $\text{ـَ}$  is absorbed by the  $\text{ـَ}$  of the termination, and the second weakened into a kesra through the influence of the same long vowel.<sup>15</sup> In the 2d and 3d pl. fem. the fathā of the verb unites with the initial fathā of  $\text{ـَ}$  into a long fathā, and, in consequence, the second fathā of  $\text{ـَ}$  becomes kesra.<sup>16</sup> The syllable  $\text{ـِ}$  of the 2d Energetic is attached only to those persons which have, in the 1st Energetic, a short vowel before  $\text{ـِ}$ ; and not to the dual, for then the dual forms would coincide with those of the singular; and not to the fem. plural, on account of euphony. Before alif with waṣla the *n* of the termination  $\text{ـِ}$  is rejected.  $\text{ـِ}$  is sometimes written  $\text{ـِ}$  and pronounced in pause  $\text{ـِ}$ .

13. The Imperative may be said to be formed from the Jussive by rejecting the prefix of the 2d sg. Hence it has the same characteristic vowel as the Jussive; but, since it then begins with two consonants, which is inadmissible, it takes a short prosthetic vowel, viz.,  $\text{ـِ}$ . This vowel is pronounced with damma, when the second radical of the Imperfect has damma; and with kesra, when the second radical has kesra or fathā.<sup>17</sup> The Imperative exists only in the second person. For other persons, the apocopated Imperfect, prefixed by the affirmative  $\text{ـِ}$ , is used.<sup>18</sup>

For the prohibitive Imperative, the apocopated Imperfect, or Jussive, prefixed by the negative **لَا** (= *not*), is employed (§ 41. 6).

Examples.—1. يَقْتُلُ 2. يُقَتِّلُ 3. يُقْتَلُ 4. يَقْتُلُ, قَتَلَ and يَقْطَعُ, قَطَعَ 5. يَعْطُسُ and يَعْطُسَ 6. يَجْلِسُ, جَلَسَ 7. يَعْمَلُ, عَمِلَ 8. يَحْسِبُ, حَسِبَ 9. يَحْسُنُ, حَسَنَ 10. يَقْتُلُ 11. لَيْسَ حَيِّدًا أَنْ يَكُونَ آدَمَ وَحْدَهُ 12. يَقْتُلُ 13. تَقْتُلِينَ and تَقْتُلِينَ Jus. and Energ's تَقْتُلِي 14. يَقْتُلْنَ, يَقْتُلْنَ 15. يَقْتُلَانِ, يَقْتُلَانِ 16. يَقْتُلْنَ, يَقْتُلْنَ 17. أَقْتُلُ, يَقْتُلُ 18. لِيَضْرِبَ and اضْرِبْ, يَضْرِبْ

**N. B.**—For the inflection of the Active Voice of the Strong Verb, see **Paradigm A.** For other forms, according to rules 4–7 of this section, see close of **Paradigm B.**

#### 46. THE INFLECTION AND THE SHORT VOWELS.

1. Fatha indicates action resulting in a certain condition (§ 36. 3). Therefore, fatha indicates that which, as a result, is subordinate to something else. And, therefore also, fatha becomes the characteristic vowel of the Subjunctive or subordinate mood or condition (§ 45. 9).

2. On the same principle, as damma indicates simple action and continuous condition (§ 36. 3), it therefore becomes the characteristic vowel of the Indicative mood. Moreover, as denoting completed action, or a completeness of idea, it becomes the predominant vowel of the Jussive and Energetic moods.

3. As to the noun and the verb, the general rule, then, is that what is a Nominative in nouns is an Indicative in verbs, and what is the Accusative in nouns is the Subjunctive in verbs, and whereas damma is the sign of the Nominative in nouns, so is damma the sign of the Indicative in verbs, and as fatha is the sign of the Accusative in nouns, so is fatha the sign of the Subjunctive in verbs (§ 36. 3).

4. In the Perfect, it is the *act* that is placed prominently forward, because completed; while the marks of the person by whom the act was done appear as affixed. In the Imperfect, it is the *agent* who is placed prominently forward, because still engaged in the act; and, consequently,

the marks of that agent or person appear more generally as prefixed. The prefixes and affixes constitute strictly nominative pronouns by which the different persons of the verb are formed; the affixes serve for the Perfect, the prefixes serve for the Imperfect, the tense itself being indeclinable. We have, then,—

قَتَلَ which simply expresses the act of “killing” in the Perfect.

قَتَلَ where the affixed fathā represents the pronoun “he” (= *he killed*).

قَتَلَتْ where fathā again represents the pronoun, and ت the feminine termination. And so throughout.

Then again,—

قَتُلُ which simply expresses the act of “killing” in the Imperfect.

يَقْتُلُ where يَ is the prefixed pronoun *he* with the Imperfect.

تَقْتُلُ where تَ is the prefixed pronoun *she* with the Imperfect, etc.

#### 47. APOCOPATION.

1. The Imperfect of the verb is the only part of speech which can lose its final vowel altogether.

2. This apocopation may take place, in certain cases, with either one or two verbs.

3. The cases in which one verb loses its final syllable are as follows:—

a. After لَمْ (= *not*) and لَمْ يَ (= *not yet*), which give a past negative sense to the Imperfect.<sup>1</sup>

b. After the particle لَ used in an Imperative sense.<sup>2</sup>

c. After لَا prohibitive.<sup>3</sup>

4. There are thirteen particles which apocopate the Imperfect of two verbs. They are إِنَّ (= *if*), إِذَا (= *whenever that*), مَنْ (= *whosoever*),

مَا (= *whatsoever*), أَيَّ (= *whichever*), أَيَّانَ (= *when-*

*ever, when*), إِذَا (= *whenever, poetical*), حَيْثُمَا (= *wherever,*

*where*), كَيْفَمَا (= *however*).<sup>4</sup> Of these particles it is to be observed,—

a. The first two are true particles; the remainder are strictly nouns implying a condition; and all are indeclinable, except أَيَّ

b. *حَيْثُ* and *إِذْ* do not apocopate the Imperfect, unless joined with *مَا* (= *soever*), after an indefinite noun (= *a certain, or any whatever*).

c. *مَا* and *مَنْ* are never joined with *مَا*; the remainder may be so joined, or may not.

d. In a conditional sentence, when the Imperfect of the second clause is not introduced by one of the conjunctions *وَ* or *فَ*, its last syllable is apocopated.

e. When *wasla* follows the apocopated form, the sukoon is changed into *kesra*, according to the rules in § 15. 2, 5. d.

Examples.—1. *لَمْ يَقُمْ* = *he did not stand*. 2. *لِيَضْرِبَ* = *let him strike*.

3. *لَا تَضْرِبْ* = *do not strike*. 4. *إِنْ تَكْسَلْ تَنْخَسِرْ* = *if you are*

*lazy, you will come to want, etc.*

#### 48. THE INFLECTION OF THE PASSIVE VOICE OF THE STRONG VERB.

1. The Passive is distinguished from the Active by a change of vowels.

2. In the Perfect Passive the first radical has *damma*, and the second radical has *kesra*.

3. In the Imperfect Passive the prefixes take *damma*, and the second radical *fatha*.

4. The Passive has no form for the Imperative. The Jussive is used instead.

5. The Passive Participle of the first or simple form of the trilateral verb is always of the measure *مَفْعُول*. In all the derived forms, as also in all the quadrilaterals, the *meem* takes *damma*, instead of *fatha*.

6. The vocalization of the Passive remains always the same, whatever be the vowel of the second radical of the Active Perfect and Imperfect.

N. B.—For the inflection of the Passive Voice of the simple Strong Verb see **Paradigm B**.

#### 49. DERIVED FORMS OF THE STRONG VERB.

1. The second radical of the Perfect Active has *fatha* in all the derived forms.

2. The second radical of the Imperfect Active has *fatha* in the fifth and sixth forms, *kesra* in the rest; the Imperfects of the ninth and eleventh forms being contractions (6).<sup>1</sup>

3. The prefixes of the Imperfect Active have damma in the second, third and fourth forms, fathā in the rest.

4. The vowel of the final radical is an inflectional termination, affected by particles and other governing words, like the case-endings of nouns.

5. The characteristic alif of the fourth form disappears when another letter is prefixed.

6. The original measures of the ninth and eleventh forms were **إِفْعَلَلْ** and **إِفْعَالَلْ**. But in such cases, when the last radical has a vowel, the preceding radical loses its vowel, the two being combined into one letter with *tashdeed*; when the last radical has no vowel, the word remains uncontracted.<sup>2</sup>

7. The Passive (Perfect and Imperfect) of the derived forms is analogous, in formation, to the ground or simple form: the Imperfects of the first and fourth forms being identical, and those of the fifth and sixth forms being distinguished from the Imperfects Active by the prefixes taking damma, instead of fathā.

8. The idea of the Perfect Passive being expressed by the damma of the first radical, and the idea of the third form being expressed by lengthening the vowel of the first radical, therefore the Passive of the third form, in which both ideas are united, is **فُوتِلَ**, and therefore also the Passive of the sixth form is **تُفَوِّتِلَ**.

9. In the Perfect Passive of the fifth and sixth forms, both the fathā of the first radical and that of the characteristic (reflexive) **ت** are changed to damma. The same is true of the characteristic **ت** and the prosthetic alif of the seventh, eighth and tenth forms.

10. The ninth and eleventh forms have no Passive, because they are neutral in signification.

11. When a root begins with **ط, ض, ص, ش, س, ز, ذ, د, ج, ث, ت** or **ظ**, the characteristic **ت** of the fifth and sixth forms sometimes loses its vowel, and unites with the first radical to form a double letter, to which is prefixed a prosthetic alif if the form begins with two consonants.<sup>3</sup>

12. The **ت** of the fifth and sixth forms is sometimes omitted in those persons of the Imperfect Active to which **ت** is prefixed, viz., 2d sg. du. and pl. m. and f., 3d sg. and du. f. When such omission occurs, the form remains distinguished from other forms by the fathās of the prefixed **ت** and of the second radical, one or both.



13. Verbs whose first radical is **أ**, **و**, **ي**, **ل** or **ن** have no regular seventh form, the fifth, eighth, or Passive of the first being used instead.

14. If the first radical of a verb is **م** the characteristic **ن** of the seventh form frequently unites with it into **مَّ**<sup>4</sup>

15. If the first radical is **ت** or **ث** the characteristic **ت** of the eighth form unites with the initial **ت** into **تَّ**, and with the initial **ث** into **تَّ** or **ثَّ**<sup>5</sup>

16. If the first radical is **د**, **ذ** or **ز**, the characteristic **ت** of the eighth form is changed into **د** which unites with an initial **د** into **دَّ**, and with an initial **ذ** into **دَّ** or **ذَّ**, according to usage.<sup>6</sup>

17. If the first radical is **ص**, **ض**, **ط** or **ظ**, the characteristic **ت** is changed into **ط** which unites with an initial **ط** into **طَّ**, with an initial **ظ** into **طَّ** or **ظَّ**, and sometimes with initial **ض** into **ضَّ**<sup>7</sup>

Examples.—1. **يَقْتَلِلُ** for **يَقْتَلُّ** 2. **إِصْفَرَّرَ** for **إِصْفَرَ**, but **إِصْفَرَّرَتْ**  
3. **تَسَعَّعَ** for **تَسَعَ** 4. **إِنْكَى** or **إِمَكَى** from **مَكَى** 5.  
**إِتَّبَعَ** for **إِتَّبَعَ** from **تَبَعَ** 6. **إِزْدَادَ** for **إِزْدَادَ** from **زَادَ** 7.  
**إِصْطَلَحَ** from **صَلَحَ**, etc.

**N. B.**—For the inflection of the principal parts of the Derived Forms, see **Paradigm C.**

### 50. THE INFLECTION OF THE QUADRILITERAL VERB.

1. The four forms of the Quadriliteral Verb follow, throughout their inflection, the second, fifth, seventh and ninth forms of the trilateral.

2. The **تَ**, prefixed to certain persons in the Imperfect Active, is omitted in the second form of the Quadriliteral Verb, as in the fifth form of the trilateral. Cf. § 49. 12.

**N. B.**—For the inflection of the principal parts of the Quadriliteral Verb, see **Paradigm D.**

## XI. The Weak Verb; its Inflection.

### 51. KINDS OF WEAK VERBS.

1. Weak Verbs are those of which the second and third radicals are alike, or which contain one or more of the weak letters, which letters, on account of their weakness, are subject to transformation or rejection (§ 43. 3).

2. The weak letters are **أ**, **و**, **ي**. The **أ** is called *hamza*, not *alif*, because *alif* is not regarded as a consonant, but only as a support for *hamza*, or as a letter of prolongation.

3. The Weak Verbs are of five kinds; the Doubled, Hamzated, Assimilated, Hollow and Defective.

4. The Doubled Verbs are those in which the second and third radicals are alike, and in the inflections of which there is an assimilation of the last two letters, for the sake of euphony.<sup>1</sup>

5. The Hamzated Verbs are those in which one of the three radicals is a *hamza* (2).<sup>2</sup>

6. The Assimilated Verbs are those in which the first radical is either **و** or **ي**<sup>3</sup> They are called *assimilated* because either of these weak letters, in this position, affects the forms of the verb only in a slight degree, the inflection being assimilated to the strong verb.

7. The Hollow Verbs are those which have one of the weak letters **و** or **ي** for the medial radical.<sup>4</sup>

8. The Defective Verbs are those of which the final radical is a weak letter.<sup>5</sup>

9. Combinations of the above may occur giving verbs doubly and trebly weak, according as they have two or all three of the radicals weak letters.<sup>6</sup>

**Examples.**—1. مَدَدَ for مَدَّ 2. قَرَأَ, سَأَلَ, أَخَذَ 3. يَبِيسَ, وَعَدَ

4. قَالَ (for قَوْلَ), بَاعَ (for بَيْعَ). 5. رَمَى (for رَمَيَ), غَرَا (for غَرَوَ)

أَوَى, رَأَى 6. رَضِيَ (for رَضَوَ)

## 52. DOUBLED VERBS.

1. Doubled Verbs are those which have the second and third radicals alike (§ 51. 4).

2. When both the first and third radicals have vowels, the second radical rejects its vowel, and unites with the third, forming a double letter, marked with *tas/deed*.<sup>1</sup>

3. When the third radical has a vowel, but the first is destitute of one, the second radical throws back its vowel upon the first, and then combines with the third, thus forming a double letter.<sup>2</sup> But if the third radical has no vowel, the second retains its vowel, and no contraction occurs.<sup>3</sup>

4. In the Perfect and Imperfect, the assimilated letters are resolved whenever the second of the two letters would be quiescent; for otherwise there would be a violation of the rule which prohibits the coming together of two quiescent letters.

5. In the Jussive, the second radical sometimes throws back its vowel upon the first, and combines with the third, in which case the doubled letter takes a supplemental vowel (§ 19. 3). In verbs that have *fatḥa* or *kesra* in the Imperfect, this vowel may be either *fatḥa* or *kesra*; and in those having *damma*, it may be any one of the three vowels.<sup>4</sup>

6. In the Imperative, those persons whose third radical has a vowel (sg. f., du. and pl. m.), frequently keep the second radical apart from the third.<sup>5</sup> When the usual contraction takes place, the prosthetic *alif* is, of course, not necessary.<sup>6</sup> The m. sg. undergoes the same contraction as the Jussive (5), at the same time rejecting prosthetic *alif*.<sup>7</sup>

7. When the verb has a suffix, the supplemental vowel chosen depends, to some degree, upon the vowel of the suffix.<sup>8</sup>

8. The rules applying to the Active of the first form apply also to its Passive, and to the third, fourth, sixth, seventh, eighth and tenth forms.

9. In the second, fifth, ninth and eleventh forms, the second or third radical cannot be combined with the other, because already doubled.<sup>9</sup>

10. In the third, sixth and eleventh forms, long *fatḥa* precedes the double consonant,—which occurs in the case of *fatḥa* alone. Forms with long *damma* and long *kesra* are not contracted. Uncontracted forms with long *fatḥa* occur.

11. In the third and sixth forms, the characteristic *alif* is, in the Pass., changed by *damma*, the characteristic vowel of that voice, into the corresponding vowel-letter *waw*.

12. The Jussive of the derived forms may undergo the same contraction, shifting of vowels, and reception of an auxiliary vowel, as the Jussive of the ground form.

Examples.—1. *فَرَر* for *فَرَر* 2. *يَمَد* for *يَمَد* 3. *فَرَرَت* 4. *يَعَص*  
 or *يَعَص* for *يَعَص*, and *يَمَد* or *يَمَد* or *يَمَد* written *يَمَد* for  
*يَمَد* 5. *اِفْرِي* 6. *فِرِي* 7. *اِفْرَر* for *فِرَر* 8. *رَدَّهَ* but *رَدَّهَ*  
 9. *فَرَر*

N. B.—For the inflection of the Active Voice of Doubled Verbs, see **Paradigm E**. For the inflection of the Passive Voice of Doubled Verbs, see **Paradigm F**. For different forms of Doubled Verbs, see close of **Paradigm F**. For the principal parts of the Derived Forms of Doubled Verbs, see **Paradigm G**.

### 53. HAMZATED VERBS.

1. Hamzated Verbs are verbs having hamza for one of the three radicals (§ 51. 2, 5).

2. Hamzated Verbs are divided into three classes, according as the hamza is the first, second or third radical.<sup>1</sup>

3. When alif with hamza and sukoon, at the end of a syllable, is preceded by one of the heterogeneous vowels damma and kesra, the alif is converted after damma into the homogeneous waw, and after kesra into the homogeneous yay.<sup>2</sup> The hamza, retained over the waw and yay, shows the origin of these letters as being from alif with hamza. It also shows that the syllables thus formed are not to be confused in pronunciation with long damma and long kesra; as, in the former case, the damma and kesra remain short, and the waw and yay with hamza are pronounced as alif with hamza.<sup>3</sup> The dots of the yay are, in such cases, omitted.

4. Again, alif with hamza is changed into waw or yay with hamza, when it is accompanied with damma or kesra and preceded by fatha, or with fatha and preceded by damma or kesra; and into yay with hamza, when it is accompanied with kesra and preceded by damma.<sup>4</sup>

5. Once more, alif with hamza is changed into waw or yay with hamza, in a syllable which begins with an alif hamzatun accompanied with damma or kesra, and is preceded by a syllable ending in a consonant.<sup>5</sup>

6. Waw and yay lose hamza and sukoon after an alif hamzatun.<sup>6</sup>

7. When an alif of prolongation follows the radical alif with hamza and fatha, the two alifs are combined into one, which is written either

with madda alone, or with madda accompanied by a hamza to the right of the alif, or sometimes with hamza and a perpendicular fatha.<sup>7</sup> The same thing occurs when a radical alif with hamza has sukoon and is preceded by an alif hamzatun with fatha.<sup>8</sup>

8. According to a recent development in the language, alif hamzatun with fatha is changed into waw, when preceded by fatha and followed by an alif of prolongation.<sup>9</sup>

9. The verbs أَخَذَ (= to take), أَمَرَ (= to order), and أَكَلَ (= to eat), reject the first radical in the Imperative.<sup>10</sup> When preceded by وَ or ف (= and), the radical alif of the Imperative مُر is restored, but the others continue to reject it.

10. In the eighth form, the first radical of أَخَذَ is assimilated to the characteristic ت of that form.<sup>11</sup> A like assimilation occurs with a few other verbs.

11. Verbs medial radical hamza are sometimes inflected like verbs medial radical waw and yay, taking an alif of prolongation instead of the radical hamza with fatha.<sup>12</sup> The alif hamzatun is sometimes elided, its vowel being given to the preceding consonant.<sup>13</sup>

Examples.—1. بَرَأَ, سَأَلَ, أَثَرَ 2. يُؤَثِّرُ for يُأَثِّرُ and بُرِئْتُ for بُرَأْتُ  
3. دَنُو = danu-'a not danu-wa, and شَنِئْتُ = shani'-ta not shanī-ta. 4. بَوَسَ for بَاسَ, سَدَلَ for سَأَلَ, etc. 5. يَبُوسُ for يَبَاسُ  
6. ائْسِرْ not ائْسِرْ, and اؤْثِرْ not اؤْثِرْ 7. آمَرَ or آمَرَ  
or اَمَرَ for اَمَرَ third form of أَمَرَ (= to command, order). 8. أَثَرَ  
or أَثَرَ or أَثَرَ for أَثَرَ fourth form of أَثَرَ (= to prefer). 9.  
تَأْمَرُوا for تَوَامَرُوا or تَأْمَرُوا 10. كُلْ, مَرْ, خُذْ 11. اِتَّخَذَ for اِيتَّخَذَ  
12. يَسْأَلْ for يَسَأَلْ, يَسَالْ 13. يَسَلْ for يَسْأَلْ

N. B.—For the different forms of Hamzated Verbs, see **Paradigm H**.  
For the principal parts of the Derived Forms of Hamzated Verbs, see **Paradigm I**.



## 54. ASSIMILATED VERBS.

1. Assimilated Verbs are those in which the first radical is either و or ي (§ 51. 6).
2. Verbs first radical و having kesra as the characteristic vowel of the Imperfect and Imperative, reject the و in these forms.<sup>1</sup>
3. Verbs first radical و having fatha or damma as the characteristic vowel of the Imperfect and Imperative, retain و in these forms.<sup>2</sup> The same is true of verbs first radical و and second radical doubled.<sup>3</sup>
4. A few verbs constitute an exception to 3, in that they drop the initial و even though the characteristic vowel of the Imperfect and Imperative is fatha.<sup>4</sup>
5. When kesra or damma precedes a vowelless و, the و is changed into و or ي of prolongation, according to the preceding vowel.<sup>5</sup>
6. When kesra or damma precedes a vowelless ي, the ي is changed into و or ي of prolongation, according to the preceding vowel.<sup>6</sup>
7. Verbs first radical ي are inflected in nearly all their forms like the strong verbs.<sup>7</sup>
8. In the eighth form, و and ي are assimilated into the characteristic ت, giving وُت for ت and يُّت<sup>8</sup>

**Examples.**—1. Imperfect يَلِدُ, Imperative لِدْ from وَلَدَ (= to beget).  
 2. Imperfect يَوْجَلُ, Imperative اِجْلُ (for اَوْجَلُ (5)) from وَجَلَّ (= to be afraid).  
 3. Imperfect يَوَدُّ (for يَوَدُّ), Imperative اِيَدُّ (for اَوَدُّ (5)) from وَدَّ (for وَدَّ) (= to love).  
 4. وَضَعَ (= to place), Imperfect يَضَعُ, Imperative ضَعْ.  
 5. اِجْلُ for اَوْجَلُ.  
 6. اِيسَارُ for اِيسَارُ.  
 7. يَبْنَعُ or يَبْنَعُ.  
 8. اِئْتَعَدَ for اِئْتَعَدَ (5) from وَعَدَ (= to promise).

**N. B.**—For the different forms and for the derived forms of Assimilated Verbs, see **Paradigm K.**

### 55. HOLLOW VERBS.

1. The Hollow Verbs are those which have one of the weak letters , or ي for the medial radical (§ 51. 7).
2. The Hollow Verbs differ from the strong verbs only in the first, fourth, seventh, eighth and tenth forms.
3. When the first radical is destitute of a vowel, and the third has one, the vowel of the second radical is transferred to the first, and the , or ي is changed to that letter of prolongation which is homogeneous to the vowel the first radical thus receives.<sup>1</sup>
4. In case the third radical loses its vowel, the long vowels are changed into the corresponding short ones, as a closed syllable does not admit of a long vowel.<sup>2</sup>
5. As a result of rules 3 and 4, the Imperative of the first form loses its prosthetic alif<sup>3</sup> (§§ 45. 13; 52. 6).
6. When three open syllables follow one another, the first having fatha and the last any vowel, then the , or ي of the middle syllable is changed into alif of prolongation, regardless as to what may be the vowel accompanying it.<sup>4</sup>
7. But when the vowel of the first radical is damma, and the , or ي is accompanied by kesra, the damma is elided and the kesra substituted in its place, as a result of which the , or ي becomes ي of prolongation.<sup>5</sup>
8. When the first radical has fatha and the third is destitute of a vowel, three cases arise:
  - a. The second radical is , or ي with fatha. In this case the second radical is elided, along with its vowel; but its influence is sufficiently strong to change the fatha of the first radical into damma, if it was , and into kesra, if it was ي.<sup>6</sup>
  - b. The second radical is , with damma, or ي with kesra. In this case, also, the second radical is elided along with its vowel; but its influence is sufficient to change the fatha of the first radical into the homogeneous vowel.<sup>7</sup>
  - c. The second radical is , with kesra. In this case the same elision takes place; but the influence of the characteristic kesra is sufficient to change the fatha of the first radical into kesra.<sup>8</sup>
9. In the first, seventh and eighth forms, if the third radical of the Perf. Pass. loses its vowel, the ي of prolongation (7) is shortened into kesra (4).<sup>9</sup>
10. Verbs medial radical , generally take damma, and verbs medial radical ي generally take kesra as the characteristic vowel of the Imperfect.<sup>10</sup> Some, of the form فَعَلَ, take fatha in the Imperfect.<sup>11</sup>

11. When the third radical of verbs medial radical و and ي is ت or ن, these letters combine with an initial ت or ن in the pronominal suffixes, resulting in ت and ن.<sup>12</sup>

12. In the Passive of the third and sixth forms of verbs medial و, the و of prolongation does not coalesce with the second radical into و, as then the peculiarity of these forms would be destroyed, and a confusion between these and the second and fifth forms would result.<sup>13</sup> For the same reason, no coalition occurs in the same forms of verbs medial ي.

13. In regard to inflection, it is to be observed further that—

a. Some verbs medial و and ي of the form فَعِلَ are inflected throughout like strong verbs.<sup>14</sup>

b. Some verbs medial و and ي follow, in the fourth form, either the strong or weak inflection.<sup>15</sup>

c. A few verbs medial و have only the strong inflection in the eighth form, used to signify reciprocity.<sup>16</sup>

d. Many verbs medial و admit of either inflection in the tenth form, but generally assume the weak; a few, however, almost uniformly adopt the strong.<sup>17</sup>

Examples.—1. يَقُولُ becomes يَقُولُ and يَقُومُ becomes يُقِيمُ 2. يَقُلُ  
for يَقُولُ (for يَقُولُ (3)), etc. 3. أَقُولُ becomes successively أَقُولُ,  
أَقُلُّ 4. خَوْفٌ becomes خَافَ, and سَيْرٌ becomes سَارَ, etc.  
5. قَوْلٌ becomes قَوْلٌ becomes قِيلَ 6. قَوْمَتٌ becomes قُمْتُ, and  
هَيْبَتٌ becomes سِرْتُ 7. طَوَّلْتُ becomes طُلْتُ, and هَيْبَتٌ  
becomes هَبْتُ 8. مَوْتُ (for مَوْتٌ) becomes مِتَّ 9. بَيْعَتٌ  
becomes بَعْتُ 10. زَالٌ (for زَوْلٌ) Imperfect يَزُولُ and زَانَ (for  
يَزِينُ) Imperfect يَزِينُ 11. نَامٌ (for نَوْمٌ) Imperfect يَنَامُ 12.  
بَانَ from بَنَا for بَنَّا (for مَوْتُ), and مِتُّ for مِتُّ  
13. قَوْلٌ not قَوْلٌ 14. سَوْدٌ Imperfect يَسْوَدُ 15.  
رَاحٌ from أَرْجَ or أَرَجَ 16. اجْتَنَزَرَ from جَارَ 17. اسْتَجَابَ  
from جَابَ. اسْتَجَوَبَ

**N. B.**—For the different forms, and for the principal parts of the Derived Forms of Hollow Verbs, see **Paradigm L.** For the inflection of the Active Voice of the Hollow Verb medial radical waw, see **Paradigm M.** For the inflection of the Active Voice medial radical yay, see **Paradigm N.** For the inflection of the Passive Voice medial radical waw and yay, see **Paradigm O.**

### 56. DEFECTIVE VERBS.

1. Defective Verbs are those of which the final radical is a weak letter (§ 51. 8).

2. Defective Verbs are of five kinds, as follows:—

Verbs 3d rad. و of the form فَعَلَ as غَزَا for غَزَوْ (= to raid).

“ “ “ ي “ “ “ فَعَلَ “ رَمَى “ رَمَوْ (= to throw).

“ “ “ و “ “ “ فَعَلَ “ رَضِيَ “ رَضَوْ (= to be pleased with).

“ “ “ ي “ “ “ فَعَلَ “ خَزَى “ (= to be ashamed).

“ “ “ و “ “ “ فَعَلَ “ سَرَّو (= to be noble).

3. This third radical of these Defective Verbs retains its power as a consonant, or resolves itself into a vowel, or is elided.

4. At the beginning of a syllable, the third radical retains its power as a consonant, or is elided, as follows:—

1st. The third radical retains its power as a consonant,—

a. Between the vowels short and long fatha, as..... غَزَوْا

b. Between the vowels short damma and short fatha, as سَرُّوْ

c. Between the vowels short damma and long fatha, as تَغْزُوَانِ

d. Between the vowels short kesra and short fatha, as... رَضِيْ

e. Between the vowels short kesra and long fatha, as... تَرْمِيَانِ

f. When the preceding syllable ends with a consonant, as..... غَزَوْ

2d. The third radical is elided between a short vowel and the long vowels kesra and damma, and the two vowels are contracted either into a long vowel or a diphthong, as follows:—

A. Into a long vowel, viz.,

- a.  $\text{وُو}$  into  $\text{و}$  as  $\text{سَرُو}$  for  $\text{سَرُوو}$   
 b.  $\text{يُو}$  into  $\text{و}$  as  $\text{رَضُو}$  for  $\text{رَضِيُو}$   
 c.  $\text{وِي}$  into  $\text{ي}$  as  $\text{تَغْرِي}$  for  $\text{تَغْرُوِي}$   
 d.  $\text{يِي}$  into  $\text{ي}$  as  $\text{تَرْمِي}$  for  $\text{تَرْمِيِي}$

B. Into a diphthong, viz.,

- a.  $\text{وُو}$  into  $\text{وَو}$  as  $\text{غَزَو}$  for  $\text{غَزُوو}$   
 b.  $\text{يُو}$  into  $\text{وَو}$  as  $\text{رَمَو}$  for  $\text{رَمِيُو}$   
 c.  $\text{يِي}$  into  $\text{يِي}$  as  $\text{تَرَضِيِن}$  for  $\text{تَرَضِيِيِن}$

5. The letter  $\text{و}$  passes into  $\text{ي}$  between the vowels short kesra and fatha,<sup>1</sup> and short kesra and long fatha.<sup>2</sup>

6. At the end of a syllable, the third radical is either vocalized or elided. It may stand at the end of a syllable either naturally,<sup>3</sup> or after dropping a short vowel.<sup>4</sup> Accordingly the following cases arise:—

1st. When standing naturally at the end of a syllable, the third radical is vocalized in two ways, viz.,

a. If the preceding vowel is homogeneous,  $\text{و}$  and  $\text{ي}$  become letters of prolongation; thus,

$\text{وُو}$  passes into  $\text{وَو}$  as  $\text{سَرَوَت}$  for  $\text{سَرُوَت}$   
 $\text{وِي}$  passes into  $\text{يِي}$  as  $\text{رَضِيَت}$  for  $\text{رَضُوَت}$

b. If the preceding vowel be heterogeneous (that is, fatha), it forms with  $\text{و}$  and  $\text{ي}$  the diphthongs  $\text{وَو}$  and  $\text{يِي}$ ; thus,

$\text{غَزَوَت}$  = *ghazauta* for *ghazawta*, and  $\text{رَمِيَت}$  = *ramaita* for *ramayta*.

2d. When the third radical stands at the end of a syllable, not naturally, but as a result of the dropping out of a short vowel (viz.,  $\text{وَو}$  for  $\text{وَو}$ ,  $\text{يِي}$  for  $\text{يِي}$  and  $\text{يُو}$  for  $\text{يُو}$ ,  $\text{وِي}$  for  $\text{وِي}$ ), it is vocalized in three different ways, viz.,



a.  $\text{وَ} = \text{aw}$  and  $\text{يَ} = \text{ay}$  become long fatha, which, for distinction, is written  $\text{اَ}$  for aw, and  $\text{يَ}$  for ay, whence we have  $\text{غَزَا}$  for  $\text{غَزَوَ}$  and  $\text{رَمَى}$  for  $\text{رَمِيَ}$ , etc.

b.  $\text{وُ} = \text{uw}$  becomes  $\text{وُ} = \text{long damma}$ , whence  $\text{يَغْزُو}$  for  $\text{يَغْزُوُ}$ , etc.

c.  $\text{يَ} = \text{iy}$  becomes  $\text{يَ} = \text{long kesra}$ , whence  $\text{تَرْمِي}$  for  $\text{تَرْمِيُ}$ , etc.

3d. The third radical is elided,—

a. When it stands naturally at the end of a syllable. This takes place in the Jussive and Imperative, in which the signification of the form produces the abbreviation.<sup>5</sup>

b. When it does not naturally stand at the end of a syllable. This takes place in the Participle, before the tenween of damma and kesra. These vowels are elided at the same time; but the tenween is thrown back upon the kesra of the second radical.<sup>6</sup>

7. After  $\text{يَ}$  has been introduced for  $\text{و}$  (according to rule 5) into the 3d sg. m. Perf., it is maintained throughout the entire inflection, subject to the above rules.<sup>7</sup>

8. Final  $\text{و}$  is changed into  $\text{يَ}$  in all the derived forms of the verb.<sup>8</sup>

9. In the Passive Participle of verbs third radical  $\text{و}$ , the  $\text{و}$  of the long vowel  $\text{وُ}$  coalesces with the radical  $\text{و}$  into  $\text{وُ}$ .<sup>9</sup> In verbs third radical  $\text{يَ}$ , the influence of the third radical converts this secondary  $\text{و}$  into  $\text{يَ}$ , the two coalesce into  $\text{يَ}$ , and consequently the preceding damma becomes kesra.<sup>10</sup> Such verbs as  $\text{رَضِيَ}$ , in which the final  $\text{يَ}$  stands for  $\text{و}$ , admit of either form, the general form being placed first in the example.<sup>11</sup>

Examples.—1.  $\text{رَضِيَ}$  for  $\text{رَضَوَ}$     2.  $\text{غَزَا}$  for  $\text{غَزِيَ}$     3.  $\text{غَزَوْتَ}$  like  $\text{فَعَلْتَ}$     4.  $\text{يَرْمِي}$  for  $\text{يَرْمِيُ}$     5.  $\text{يَرَضِ}$  for  $\text{يَرَضِي}$ , and  $\text{اِرْضَ}$  for  $\text{اِرْضِي}$     6.  $\text{رَام}$  for  $\text{رَامِي}$  and  $\text{رَامِي}$ , etc.    7.  $\text{رَضِيَ}$  (for  $\text{رَضَوَ}$ ), and

then <sup>اَرَضَى</sup> رَضِيَ, <sup>اَرَضَى</sup> رَضِيَ, etc. 8. <sup>اَرَضَى</sup> رَضِيَ, etc. 9. <sup>مَغْرُورٌ</sup> مَغْرُورٌ  
for <sup>مَغْرُورٌ</sup> مَغْرُورٌ 10. <sup>مَرْمُومٌ</sup> مَرْمُومٌ for <sup>مَرْمُومٌ</sup> مَرْمُومٌ 11. <sup>مَرْمُومٌ</sup> مَرْمُومٌ or <sup>مَرْمُومٌ</sup> مَرْمُومٌ

**N. B.**—For the different forms, and for the principal parts of the Derived Forms, of Defective Verbs, see **Paradigm P.** For the inflection of the Active Voice, Defective Verb, third radical و, medial radical fathaed, see **Paradigm R.** For the inflection of the Active Voice, Defective Verb, third radical ي, medial radical fathaed, see **Paradigm S.** For the inflection of the Active Voice, Defective Verb, third radical و, and ي, medial radical kesraed, see **Paradigm T.** For the inflection of the Passive Voice, Defective Verb, third radical و, and ي, see **Paradigm U.**

### 57. VERBS DOUBLY WEAK.

#### 1. Verbs Doubly Weak include two classes.

*The First Class* consists of verbs having both an alif hamzatun and a و, or ي among their radicals. They are of three kinds, as follows:—

a. Hamzated verb and first radical و, or ي. The hamza may be (1) the second radical,<sup>1</sup> or (2) the third radical.<sup>2</sup> These verbs follow in their inflection both the classes to which they belong.<sup>3</sup>

b. Hamzated verb and second radical و, or ي. The hamza may be (1) the first radical,<sup>4</sup> or (2) the third radical.<sup>5</sup> Each kind unites the peculiarities of the two classes to which it belongs. See **Paradigm V.**

c. Hamzated verb and third radical و, or ي. The hamza may be (1) the first radical,<sup>6</sup> or (2) the second radical.<sup>7</sup> These verbs follow in their inflection the two classes of verbs to which they belong. See **Paradigm V.**

2. The Imperative of the verb <sup>اَتَى</sup> اَتَى (= to come) is sometimes shortened to <sup>ت</sup> ت, in pause <sup>تَهْ</sup> تَهْ. And all Imperatives consisting of one letter add ه in pause<sup>8</sup> (§ 20. 7).

3. The alif hamzatun of the verb <sup>رَأَى</sup> رَأَى (= to see) is generally elided in the Imperfect and Imperative. In the Perfect Active the hamza is generally retained. The Perfect Passive is <sup>رُئِيَ</sup> رُئِيَ. In the Imperfect Passive the hamza is elided, as in the Active.<sup>9</sup> In the fourth form, when this verb signifies to show, the hamza is always elided. Otherwise the hamza is retained. See **Paradigm V.**

*The Second Class* of Doubly Weak Verbs consists of those verbs in which و, or ي occurs twice. They are of two kinds, as follows:—

a. Those in which و or ي is the first and third radical.<sup>10</sup> These verbs follow in their inflection the verbs of the two classes first and third radical و or ي. See **Paradigm V.**

b. Those in which و or ي is the second and third radical.<sup>11</sup> The second radical undergoes no change in inflection. See **Paradigm V.**

4. The verb حَيَّ admits of the contraction of the two yays in those persons of the Perfect, first form, in which the second yay has a vowel,<sup>12</sup> and also in the Imperfect of the first form and Participle of the second form. The elision of the second yay of the same verb occurs in the Perfect and Imperfect of the tenth form, when it signifies to *feel shame*.<sup>13</sup>

**Examples.**—1. وَارَّ (= to frighten). 2. وَدَّ (= to smooth), and وَطَى (= to tread upon). 3. Perf. وَارَّ, Impf. يَئِرُّ; Perf. وَدَّ, Impf. يَدُّ; Perf. وَطَى, Impf. يَطُّ 4. (أَوَّبَ or آوَّبَ (for آوَّبَ) (= to return); and آلَ or آَلَ (for آلَ) (= to return). 5. سَاءَ (for سَوَّ) (= to ill-treat); and جَاءَ (for جَيَّ) (= to come); and شَاءَ (for شَيَّ) (= to wish). 6. أَتَى (= to come); أَبَى (= to refuse); أَسَى (= to grieve). 7. نَأَى (= to be far off); صَأَى (= to utter a cry). 8. فِ for فِ, from وَفَى (= to keep faith); and رَ for رَ, from رَأَى (= to see). 9. يُرَى, etc. 10. وَقَى (= to guard); وَلَّى (= to be near); وَجَبَى (= to be sore footed). 11. شَوَى (= to roast); قَرَى (= to be strong); حَيَّى (for حَيَّ (= to live); عَيَّى (= to be weak in speech). 12. حَيَّ 13. يَسْتَحْيِ, اسْتَحْيِ, etc.

## 58. VERBS TREBLY WEAK.

1. Trebly Weak Verbs include two classes.

*First Class*, those in which one radical is hamza, and the other two و or ي. They are of two kinds, as follows:—

a. Those in which the hamza is the first radical, as أَوَّى (= to repair to). These are inflected like the verbs أَسَرَ and شَوَّى (§ 57. 2d class, b).

b. Those in which the hamza is the second radical, as **وَأَيَّ** (= to promise). These are inflected like the verbs **سَأَلَ** and **وَقَّى** (§ 57. 2d cl., a). See **Paradigm W**.

*Second Class*, those in which all three radicals are **و** or **ي**. This class seems to include only one verb, rarely used, viz., **يَيَّا** (= to write the letter **ي**).

### 59. REMAINING VERBS.

1. The negative substantive verb **لَيْسَ** (= he is not) has no Imperfect or Imperative, and is inflected in the Perfect like the verb medial radical **و** and **ي**. See **Paradigm W**.

2. The verb **عَسَى** (= to be near to doing a thing = perhaps) is imperfectly inflected, and is applied in the form of a Perfect to that which occurs in the present.

3. The verbs **هَاتِ** (= give here = bring here) and **تَعَالَ** (= come) are found only in the Imperative, where they are regularly inflected.

4. The Verbs of Praise and Blame are **نِعَمَ** (= to be good) and **يُسْأَلُ** (= to be bad). They are used as exclamations, and are generally not inflected, though the feminine forms **نَعَبْتُ** and **يُسِّتُ** occur.

5. The Verbs of Surprise or Wonder have two forms of expression. The one is the 3d sg. m. Perf. Act. of the fourth form, preceded by **مَا** and followed by the accusative of the object that causes the surprise. The other is the 2d sg. m. Imv. of the fourth form, followed by the preposition **بِ** with the genitive.

**N. B.**—For a table of the formation of Verbal Nouns from Weak Verbs, see **Paradigm X**.

## XII. The Noun.

### 60. ITS KINDS.

1. Nouns (Substantive and Adjective) are divided into two classes, viz., *Primitive* and *Derivative*.

2. The Primitive Nouns are all substantives.<sup>1</sup>

3. The Derivative Nouns may be substantives or adjectives. They are derived either from verbs,<sup>2</sup> or from nouns.<sup>3</sup>

4. Nouns derived from verbs are divided into two classes, viz., *Infinitives*, or Noun of Action, and *Participles*, or Noun of Agent and Patient. The Infinitives are, by their nature, substantives, but have come to be used also as adjectives. The Participles are, by their nature, adjectives, but have come to be used also as substantives.

5. Connected with the Infinitives are the four following classes of nouns derived from verbs:—

a. The Noun of Unity.

b. The Noun of Kind.

c. The Noun of Place and Time.

d. The Noun of Instrument.

6. Nouns derived from other nouns are divided into six classes, as follows:—

a. The Noun of Individuality.

b. The Noun of Abundance.

c. The Noun of the Vessel.

d. The Noun of Relation.

e. The Abstract Noun of Quality.

f. The Noun Diminutive.

Examples.—1. رَجُلٌ (= a man). 2. مِفْتَاحٌ (= a key), from فَتَحَ (= to open). 3. إِنْسَانِيٌّ (= human), from إِنْسَانٌ (= a human being, a man).

### 61. NOUNS DERIVED FROM VERBS.

A. The Noun of Action.—1. The Nouns of Action, corresponding in many respects to our Infinitives, are abstract substantives, which express the action, passion or state indicated by the corresponding verbs, without any reference to object, subject or time.





Second Form, تَفْعِيلٌ, تَفْعَلَةٌ, تَفْعَالٌ, تَفْعَالٌ, تَفْعَالٌ, تَفْعَالٌ, تَفْعَالٌ.  
 Third Form, مُفَاعَلَةٌ, مُفَاعَلٌ, مُفَاعَلٌ, مُفَاعَلٌ, مُفَاعَلٌ, مُفَاعَلٌ, مُفَاعَلٌ.  
 Fourth Form, اِفْعَالٌ. Fifth Form, تَفْعُلٌ, تَفْعَالٌ. Sixth Form, تَفَاعُلٌ, تَفَاعُلٌ, تَفَاعُلٌ, تَفَاعُلٌ, تَفَاعُلٌ, تَفَاعُلٌ, تَفَاعُلٌ.  
 Seventh Form, اِنْفِعَالٌ. Eighth Form, اِسْتِفْعَالٌ.  
 Ninth Form, اِفْعِلَالٌ. Tenth Form, اِسْتِفْعَالٌ.  
 Eleventh Form, اِفْعِيلَالٌ. Twelfth Form, اِفْعِيْعَالٌ. Thirteenth Form, اِفْعِرْوَالٌ.  
 Fourteenth Form, اِفْعِنَالٌ. Fifteenth Form, اِفْعِنَالَةٌ.

9. The nouns formed from the quadriliteral verbs are of the following measures:—

First Form, فَعْلَلَةٌ, فَعْلَالٌ, فَعْلَالٌ. Second Form, تَفْعَلُلٌ.  
 Third Form, اِفْعِنَالٌ. Fourth Form, اِفْعِلَالٌ.

10. The abstract nouns of verbs medial radical doubled are formed according to the rules of ‡ 52.<sup>8</sup> Cf. **Paradigm X**.

11. The nouns of hamzated verbs are formed according to the rules of ‡ 53. See **Paradigm X**.

12. Verbs first radical و, that reject the و, in the Impf. and Imv. drop it also in the verbal noun. To compensate for this lost radical ؤ is added.<sup>9</sup> Some verbal nouns of this class have also the form فَعْلٌ.<sup>10</sup> If this initial radical و, has damma or kesra, it may be changed to ا. If it is without a vowel, and is preceded by kesra, it is changed to ي. Cf. **Paradigm X**.

13. The nouns of verbs medial radical و, and ي are subject to the same irregularities as those verbs (‡ 55.). It is to be observed—

a. If the noun from a verb medial radical و, or ي is of the form فَعْلٌ, the و, or ي remains unchanged.<sup>11</sup>

b. In the form فُعُولٌ, from verb medial radical و, the و, may be changed into و.<sup>12</sup>

c. Verbs medial radical **ي** of the form **فَعَلَّ**, **يَفْعِلُ**, frequently take kesra in the abstract noun commencing with augmentative **meem**.<sup>13</sup>

d. If the **و** has fathā, and is preceded by kesra, it is changed into **ي**, except in the third form.<sup>14</sup>

e. In nouns of the fourth and tenth forms of verbs medial radical **و** and **ي**, the second radical is elided, after throwing back its vowel upon the first radical, and the termination **ة** is added for compensation.<sup>15</sup>

f. In nouns of the form **فَعْلَوَةٌ** from verbs medial radical **و** and **ي**, **ي** always takes the place of the second radical.<sup>16</sup> See **Paradigm X**.

14. In nouns formed from verbs third radical **و** and **ي**, the following is to be observed :—

a. The third radical is retained, when the second immediately precedes it, and is vowelless.<sup>17</sup>

b. If the second radical is **و** and the third **ي**, an assimilation takes place in the form **فَعْلُ**.<sup>18</sup>

c. In nouns of the forms **فَعْلُ**, **فَعَلَّ** and **فَعْلُ**, the third radical, which takes the form of **ي**, rejects its damma, throws back the tenween upon the fathā of the second radical, and becomes quiescent.<sup>19</sup>

d. In nouns from verbs third radical **و**, of the form **فَعْلَةٌ**, the **و** is changed, after the elision of its fathā, into an alif of prolongation.<sup>20</sup>

e. If the noun from a verb third radical **و** is of the form **فُعُولُ** or **فُعُولَةٌ**, the **و** of prolongation combines with the radical **و** into **وْ**.<sup>21</sup> If it is from a verb third radical **ي**, the **و** of prolongation is changed, through the influence of the third radical, into **ي**, and combines with it into **يْ**, while the damma of the second radical becomes kesra.<sup>22</sup> Another assimilation sometimes takes place, viz., of the vowel of the first syllable.<sup>23</sup>

f. If the noun from a verb third radical **ي** is of the form **فَعِيلُ**, the **ي** of prolongation combines with radical **ي** into **يْ**.<sup>24</sup> In the same form from verbs third radical **و**, the **و** is changed to **ي** and combines with **ي** of prolongation into **يْ**.

g. In nouns of the forms فَعَالٌ, فِعَالٌ and فُعَالٌ, the third radical of verbs third radical و and ي is changed into hamza on account of the preceding long fatha.<sup>25</sup> The same thing occurs in nouns of the third form when it has the form فِعَالٌ, and also in the fourth, seventh and following forms.

h. Nouns of the second form of verbs third radical و and ي always take the form تَفْعَلَةٌ.<sup>26</sup> In those of the fifth and sixth forms the influence of the third radical, always ي, changes the damma of the penult syllable into kesra, and the syllables يـ are contracted into ـِ.<sup>27</sup> See Paradigm X.

**Examples.**—1. قَتَلَ (= to kill), and قَتْلٌ (= killing); فَهِمَ (= to understand), and فَهْمٌ (= understanding). 2. جَلَسَ (= to sit), and جُلُوسٌ (= sitting). 3. فَرِحَ (= to be glad), and فَرَحٌ (= gladness). 4. ظَرَفَ (= to be beautiful), and ظَرَفَةٌ (= beauty); سَهَلَ (= to be smooth), and سُهُولَةٌ (= smoothness). 5. فَرَقَ (= to separate) has فَرَقٌ = separation; but فَرِقَ (= to be afraid) has فَرَقٌ = fear. 6. حَكَمَ (= to judge) has حُكْمٌ = judgment, but when it means to curb an animal, then حَكْمٌ. 7. قَتَلَهُ = his killing another, or his being killed himself. 8. مَدَدٌ for مَدَدٌ, and مَرَدٌ for مَرَدٌ from رَدٌ. 9. عَدَّ, يَعِدُّ, وَعَدَ and verbal noun عِدَّةٌ. 10. عِدَّةٌ and وَعْدٌ. 11. سَيَّرَ, قَوْلٌ. 12. ثُرُوبٌ. 13. مَبِيتٌ for مَبِيتٌ. 14. قِيَامٌ for قِيَامٌ from قَامَ (= to stand). 15. إِقَامَةٌ for إِقَامَةٌ; and إِسْتِقَامَةٌ for إِسْتِقَامَةٌ. 16. دَيْمُومَةٌ from دَامَ. 17. غَزَوْ. 18. حَوَى for حَوَى. 19. رَضَى for رَضَى (دوم).

20. حَيَاةٌ (more correctly حَيَوَةٌ for حَيَوَةٌ. 21. عَلُوٌ  
 for عَلُوٌ. 22. مُضَوٌ for مُضَيٌّ. 23. أَتَى for أَتَى. 24. هَوَى  
 for هَوَى from هَوَى. 25. خَفَاءٌ, etc. 26. نَسْلِيَةٌ. 27. تَجَلَّى  
 for تَجَلَّى (تَجَلَّى).

**B. The Noun of Unity.**—1. The Noun of Unity is so called as that which expresses the doing of an action once.

2. The Noun of Unity is formed by adding the feminine termination  $\text{ة}$  to the noun of action, and is of the measure  $\text{فَعْلَةٌ}$ .<sup>1</sup> The measure selected in the second form of trilaterals is  $\text{تَفْعِيلٌ}$ , and in the first of quadrilaterals  $\text{فَعْلَالٌ}$ .

3. Nouns of Unity derived from weak verbs do not differ from those of strong verbs, except in adding the feminine termination.<sup>2</sup>

4. If the noun of action ends in  $\text{ة}$ , the feminine termination cannot be added. The singleness of the action is then expressed by adding the adjective for *one*.<sup>3</sup>

5. Duals and plurals may be formed to express the doing of the action twice or more frequently.<sup>4</sup>

**Examples.**—1. ضَرْبٌ (= *to strike*), and ضَرْبَةٌ = *a stroke*. 2. وَعْدَةٌ.  
 3. وَاحِدَةٌ. 4. نَصْرَتَانِ (dual), and نَصْرَاتٌ (plural).

**C. The Noun of Kind.**—1. The Noun of Kind is so called because used to indicate the manner of doing that which is expressed by the verb.

2. The Noun of Kind is of the form  $\text{فَعْلَةٌ}$  from trilateral verbs.<sup>1</sup> From all other verbs it is formed in the same manner as the noun of unity.

3. The Noun of Kind, like the noun of action and noun of unity, may be used in a passive as well as an active sense.<sup>2</sup>

**Examples.**—1. جَلَسَةٌ = *a manner of sitting*. 2. صِرْعَةٌ = *a manner of being thrown*.

**D. The Noun of Place and Time.**—1. The Nouns of Place and Time are so called because place and time are regarded as the vessels in which the act or state is contained.



2. These nouns are formed after the analogy of the Imperfect Active of the first form of the verb, by substituting the syllable  $\bar{م}$  for the prefixes, and giving the second radical fatha, if the Imperfect has fatha or damma, but kesra, if the Imperfect has kesra.<sup>1</sup> A very few nouns take kesra though the Imperfect has damma.

3. Nouns of Place and Time formed from verbs first radical  $و$  and  $ي$  retain the first radical, and always have kesra in the second syllable.<sup>2</sup> See **Paradigm X.**

4. Nouns of this class formed from verbs medial radical  $و$  and  $ي$  are subject to changes similar to those which the Imperfect of the verb undergoes (§ 55); that is, after the second radical has taken fatha or kesra, according to 2, this vowel is thrown back upon the vowelless first radical, and the  $و$  or  $ي$  is changed into the homogeneous letter of prolongation.<sup>3</sup>

5. Nouns of this class formed from verbs third radical  $و$  and  $ي$  always take fatha in the second syllable, notwithstanding rule 2. They also suffer contraction similar to the noun of action in A. 14. c.<sup>4</sup>

6. Nouns of Time and Place frequently take the feminine form  $ة$ .<sup>5</sup> When derived from a strong verb the second radical frequently has damma instead of fatha.<sup>6</sup> Some have the three forms.<sup>7</sup>

7. Some Nouns of Time and Place, derived from verbs first radical  $و$  and  $ي$ , have the measure  $مِفْعَال$ .<sup>8</sup>

8. Nouns of Time and Place from the derived forms of the triliteral verb, or from the quadriliteral, are identical in form with the Passive Participles.<sup>9</sup>

**Examples.**—1.  $شَرَبَ$ ,  $يَشْرَبُ$ , and then  $مَشْرَبٌ$  = a place for drinking;

$جَلَسَ$ ,  $يَجْلِسُ$ , and then  $مَجْلِسٌ$  = the place where or time when several persons sit. 2.  $وَعَدَ$  = the time or place of a promise or

appointment. 3.  $مَقَامٌ$  for  $مَقْوَمٌ$  from  $قَامَ$  (= to stand.) 4.  $مَرْعَى$

(for  $مَرْعَى$ ) = pasture-ground, from  $رَعَى$  (= to pasture). 5.  $مَنْزِلَةٌ$

= a halting-place. 6.  $مَقْبَرَةٌ$ . 7.  $مَهْلِكَةٌ$ . 8.  $مِيلَادٌ$  = time

of birth, from  $وَلَدَ$  (= to beget). 9.  $مُصَلًّى$  = a place of prayer,

from  $صَلَّى$  (= to pray).



with three radicals, or three radicals and a letter of prolongation.<sup>4</sup> In the superlative sense these adjectives must always have the article or be in the construct state. When the use of the measure **أَفْعَلُ** is impossible, the word **أَشَدُّ** (= *stronger*) is employed instead, followed by the adverbial accusative of the noun. Such is the case in adjectives denoting color or deformity, because they are themselves of the form **أَفْعَلُ**.<sup>5</sup> And strictly this measure is not allowable in the case of adjectives formed from the verbal adjectives of the passive voice and the derived forms of the verb, though this rule is violated by usage.

6. Verbal adjectives formed from the Active and Passive Voices of the derived forms of the triliteral verb, and from the quadriliteral verb, take the prefix **مُ**, while the characteristic vowel of the second and third radicals is the same as in the corresponding Imperfects, except that in the active adjectives of the fifth and sixth forms of the triliteral verb and the second form of the quadriliteral they have kesra instead of fatha.<sup>6</sup>

7. In the formation of verbal adjectives from verbs medial radical doubled, from hamzated verbs, and from verbs first radical **ي**, the rules given in those respective sections are to be observed.

8. In the Active Participle of the first form of verbs medial radical **و**, and **ي** the place of the medial radical is occupied by **ي** with hamza, arising out of **أ** (§ 53. 4).<sup>7</sup>

9. In the Passive Participle, first form, medial radical **و**, the middle radical throws back its damma upon the preceding vowelless letter and is then elided.<sup>8</sup> Similarly in verbs medial radical **ي**, only that to indicate the elision of the radical **ي** the damma is changed into kesra, and consequently the **و** of prolongation into a **ي**.<sup>9</sup>

10. Verbal adjectives of the measure **فَعِيلٌ**, from verbs medial radical **و** and **ي**, become by transposition **فَيْعِلٌ**, then pass into **فَيْلٌ**, further contracted into **فَيْلٌ**.<sup>10</sup>

11. Verbal adjectives from the derived forms of verbs medial radical **و** and **ي** follow the rules of their Imperfects. Those of the forms **فَعُولٌ** and **فَعِيلٌ** follow the rules of the Passive Participle.<sup>11</sup>

12. In all adjectives derived from verbs third radical **و** and **ي**, if the second radical has fatha, the **ي** and **و** (the latter changed into **ي**) reject their vowel or tenween, and assume the nature of an abbreviated alif. If the form is declinable throughout, the second radical takes the tenween.

In this manner are formed the Passive Participle of the derived forms, and adjectives of the form **أَفْعُلٌ**.<sup>12</sup>

**Examples.**—1. **كَاتِبٌ** = writing = a scribe, from **كَتَبَ** (= to write); and **مَكْتُوبٌ** = written = a letter, from **كُتِبَ**. 2. **حَسَنٌ** = handsome, from **حَسَنَ**, etc. 3. **آكِلٌ** = eating, **أَكَالٌ** = a glutton. 4. **حَسَنٌ** = beautiful, **أَحْسَنُ** = more or most beautiful; **جَلِيلٌ** = glorious, **أَجَلٌ** = more or most glorious. 5. **أَشَدُّ حُمَرَاءَ** = stronger as to redness. 6. **يُكْرِمُ**, **مُكْرِمٌ** and **يُدْحَرِجُ**, **مُدْحَرِجٌ**. 7. **قَائِلٌ** (for **قَالَ**) instead of **قَاوِلٌ**. 8. **مَخُوفٌ** for **مَخْرُوفٌ** from **مَخْرُوفٌ**. 9. **مَبِيعٌ** instead of **مَبْعُوعٌ** from **مَبِيعُوعٌ**. 10. **مَيِّتٌ** or **مَيِّتٌ** = dead, for **مَيِّتٌ**, **مَوِيَّتٌ** from **مَاتَ**. 11. **عَدُوٌّ** = hostile = an enemy. 12. **مُعْطَى** for **مُعْطَى** (**مُعْطَوٌ**); and **أَرْضَى** for **أَرْضَى** (**أَرْضَوٌ**).

## 62. THE CONSTRUCTION OF VERBAL AND NOUN FORMS.

It will be found of great advantage to the student to construct for himself noun and verb forms from verb-roots.

We may take, for example, the root **فَصَلَ** (= to separate, to divide), which occurs several times in the first chapter of Genesis. It is a trilateral transitive verb. The lexicon tells us that it makes its Imperfect in kesra, which gives us **يَفْصِلُ**. This corresponds to **جَلَسَ** in the table of different forms of strong verbs, **Paradigm B**.

The form of the noun of action for transitive verbs we have seen is **فَعْلٌ**, and **فَصَلَ** belonging to this class, its noun of action must be **فَصْلٌ**, which is the proper form.

Then by observing the different forms and rules given in the preceding section, we find, in the same manner, that other deverbal nouns from this root must be as follows:—

Noun of Unity.....	<b>فَصْلَةٌ</b>	Noun of Place.....	<b>مَفْصِلٌ</b>
Noun of Instrument....	<b>مِفْصَلٌ</b>	Noun of Agent....	<b>فَاصِلٌ</b>
Noun of Patient.....	<b>مَفْصُولٌ</b>	etc.	

Then, as an example from the derived conjugations, we may take the third. The measure of its Perfect is **فَاعَلَ**. This gives us, then, as to the root **فَصَلَ**

Third Conjugation Perfect (= **فَاعَلَ**) = **فَاصَلَ** ;

“ “ Imperfect (= **يُفْـَـصِّلُ**) = **يُفْـَـصِّلُ**

That is, the dashes indicate that any letters coming between the first and second radicals remain unchanged ; and, therefore, we must have as the Imperfect of the third conjugation of the verb in question **يُفَاصِّلُ**.

In the same manner

Third Conjugation Passive Perfect (= **فُوعِلَ**) = **فُوصِلَ** ;

“ “ Imperfect (= **يُـُفْـَـصِّلُ**) = **يُـُفْـَـصِّلُ**

That is, the intermediate letters to occupy the place represented by the dashes remain unchanged, and therefore we must have **يُفَاصِّلُ**.

So in respect to the deverbal nouns of the third conjugation :

Noun of Action (= **مُفَاعَلَةٌ**) = **مُفَاصَلَةٌ** ;

Noun of Agent (= **مُـُفْـَـصِّلٌ**) = **مُـُفْـَـصِّلٌ**.

That is, the intermediate letters remaining unchanged, we must have as the noun of agent **مُفَاصِّلٌ**.

In the same manner the

Noun of Patient, and Noun of Place and Time (= **مُـُفْـَـصِّلٌ**) = as before, **مُفَاصِّلٌ**.

And so every root, by a logical process, adds a number of words with their various shades of meaning to the student's vocabulary.

### 63. NOUNS DERIVED FROM OTHER NOUNS.

**A. The Noun of Individuality.**—1. The Noun of Individuality specifies one individual out of a class, or one part out of a whole consisting of other similar parts.

2. It is formed, like the corresponding noun of unity, by adding the termination **ة** to the nouns that express the class or whole ; thus, **ثَمَرَةٌ** = a fruit, from **ثَمَرٌ** = fruit.



**B. The Noun of Abundance.**—1. The Noun of Abundance designates the place where the object signified by the noun from which it is formed is found in large numbers or quantities.

2. The measure of this noun is <sup>س</sup>مَفْعَلَةٌ. It is a variety of the nouns of place; thus, <sup>س</sup>رْمَان = *pomegranates*, and <sup>س</sup>مَرْمَنَةٌ = *a place where pomegranates grow abundantly*.

**C. The Noun of the Vessel.**—1. This noun is used to denote the vessel which contains any thing.

2. This noun is of the same measure as the noun of instrument to which it corresponds; thus, <sup>س</sup>مِخْلَب = *a milk-pail*, from <sup>س</sup>حَلَب or <sup>س</sup>حَلِيب = *milk*.

**D. The Noun of Relation.**—1. The Noun of Relation, or Relative Adjective, is formed by adding the termination <sup>ي</sup> to the word from which it is derived.

2. This noun, or Relative Adjective, denotes that a person or thing is in some manner connected with what is signified by the word from which it is derived, as in respect to origin, family, sect, occupation, etc.<sup>1</sup>

3. In the formation of these Nouns of Relation, the primitive nouns undergo various changes, as follows:—

a. The feminine terminations <sup>ة</sup> and <sup>ة</sup> are rejected.<sup>2</sup>

b. The feminine termination <sup>ي</sup> is rejected in nouns having four or more letters besides the <sup>ي</sup>.<sup>3</sup> In those having only three letters besides the <sup>ي</sup>, the <sup>ي</sup> is rejected, if the second letter has a vowel<sup>4</sup> and if the second letter is vowelless, the <sup>ي</sup> may be rejected or changed to <sup>و</sup>.<sup>5</sup> <sup>ي</sup> is also rejected in nouns containing four or more letters besides the <sup>ي</sup>, if the <sup>ي</sup> does not belong to the root or to the feminine termination, but is what is termed an *appended alif*, i. e., giving the word to which it is appended the form of a feminine noun, while, strictly, not of that gender.<sup>6</sup> When such nouns have only three letters besides the <sup>ي</sup>, it may be changed into <sup>و</sup> or rejected.<sup>7</sup>

c. The endings <sup>ي</sup> and <sup>ة</sup> of Relative Adjectives disappear when new Relative Adjectives are to be formed from them. A similar thing occurs with certain substantives.<sup>8</sup>

d. The plural terminations <sup>ون</sup> and <sup>ات</sup>, and the dual termination <sup>ان</sup>, are rejected.<sup>9</sup>

e. The letter <sup>ي</sup> in words of the measures <sup>ي</sup>فَعِيلَةٌ and <sup>ي</sup>فُعَيْلَةٌ, when not derived from weak verbs, is rejected.<sup>10</sup> When they come from medial

radical doubled, or medial و or ي, they remain unchanged.<sup>11</sup> In the measures <sup>5</sup>فَعِيل and <sup>5</sup>فُعِيل ي is rejected when the third consonant of the root is و or ي.<sup>12</sup>

f. In the Passive Participle verbs third radical ي, the ي of prolongation may be rejected, and the radical ي changed to و, the kesra of the second radical becoming fatha, or both yays may be rejected.<sup>13</sup>

g. و of prolongation in the measure <sup>5</sup>فَعُولَة, from verb third radical و, is rejected, and the second radical takes fatha instead of damma.<sup>14</sup>

h. Alif abbreviated, as the third radical of a trilateral noun, is changed into و before adding the termination <sup>5</sup>ي.<sup>15</sup> If the noun is quadrilateral, final ي may be so changed or rejected. In nouns of five letters the ي is rejected. These rules apply also to the final ي of verbs third radical و and ي.

i. Hamza of the termination <sup>5</sup>آء is always changed into و.<sup>16</sup> In the termination <sup>5</sup>آء the hamza may be retained or changed into و.<sup>17</sup> If the hamza arose from an original <sup>5</sup>أ it is retained.<sup>18</sup>

j. Primitive substantives that have lost their third weak radical may or may not restore it in the Relative Adjective. When this radical is restored it always appears as و.<sup>19</sup>

k. The third radical و or ي of the forms <sup>5</sup>فُعِل and <sup>5</sup>فُعِلَة remains unchanged.<sup>20</sup> If final ي of <sup>5</sup>فُعِلَة be changed to و, the second radical takes fatha.<sup>21</sup> If the second radical is و or ي, combining with the third radical into <sup>5</sup>ي, this <sup>5</sup>ي is resolved into its original consonants, the second radical takes fatha, and final ي is changed into و.<sup>22</sup> In words of the measure <sup>5</sup>فُعَالَة, final و is retained, but final ي is changed into hamza.<sup>23</sup>

Words like <sup>5</sup>آية form their Relative Adjectives variously.<sup>24</sup>

l. In the measures <sup>5</sup>فُعِل and <sup>5</sup>فُعِلَة the kesra of the middle radical is changed into fatha.<sup>25</sup>

m. Kesra or damma of the penultimate consonant is changed to fatha in all forms where و or ي has been rejected, or where final ي has been changed to و.<sup>26</sup>

n. In the formation of a Relative Adjective from a proper name compounded of two words, the second word is omitted, and the ending <sup>5</sup>ي added to the first, if the two words form a proposition, or are contracted into one compound word. If the first word is in the construct

state, governing the second in the genitive, then the governing word, if it be one of the nouns for *father*, *son*, *mother* or *daughter*, is rejected, and <sup>ع</sup>— added to the governed word. But if the first word is any other than one of the four mentioned, the first word is rejected and the second takes <sup>ع</sup>—, or the second is rejected and the first takes <sup>ع</sup>—, according to the demands of clearness as to the narrative.

o. Biliteral particles may double their second consonant or not, especially if it is a strong letter.<sup>27</sup> The weak و may be doubled. Alif quiescent and ع may be changed to و.

p. From many nouns Relative Adjectives may be formed having the termination <sup>ئ</sup>—, implying a certain degree of intensity.

q. Relative Adjectives are always formed from the singular, and never from the plural, except in the case of certain proper names or epithets.

- Examples.—1. <sup>ع</sup>أَرْضِي = *earthly*, from <sup>ع</sup>أَرْض = *earth*. 2. <sup>ع</sup>عِدَّة = *a promise*, then <sup>ع</sup>عِدِّي. 3. <sup>ع</sup>حُبَارِي, and <sup>ع</sup>حُبَارِي. 4. <sup>ع</sup>بَرْدِي (name of a river), and <sup>ع</sup>بَرْدِي. 5. <sup>ع</sup>الدُّنْيَا = *the (present) world*, and <sup>ع</sup>دُنْيَوِي or <sup>ع</sup>دُنْيِي. 6. <sup>ع</sup>بَاقِلِي and <sup>ع</sup>بَاقِلِي. 7. <sup>ع</sup>عَلَقِي, and <sup>ع</sup>عَلَقِي or <sup>ع</sup>عَلَقَوِي. 8. <sup>ع</sup>كُرْسِي = *a chair*. 9. <sup>ع</sup>اِثْنَان = *two*, and <sup>ع</sup>اِثْنِي = *dualistic*. 10. <sup>ع</sup>فَرِيضَة = *a statute*, and <sup>ع</sup>فَرَضِي. 11. <sup>ع</sup>مَرْمَوِي = *reality*, and <sup>ع</sup>حَقِيقِي. 12. <sup>ع</sup>عَدَوِي, <sup>ع</sup>عَدِي. 13. <sup>ع</sup>مَرْمَوِي or <sup>ع</sup>مَرْمِي. 14. <sup>ع</sup>عَدَوِي and <sup>ع</sup>عَدَوَة. 15. <sup>ع</sup>عَصَا = *a staff*, and <sup>ع</sup>عَصَوِي. 16. <sup>ع</sup>عَذْرَاء = *a virgin*, and <sup>ع</sup>عَذْرَاوِي. 17. <sup>ع</sup>سَمَا = *heaven*, and <sup>ع</sup>سَمَاوِي or <sup>ع</sup>سَمَائِي. 18. <sup>ع</sup>قُرْآنِي and <sup>ع</sup>قُرْآنِي from <sup>ع</sup>قُرْآن. 19. <sup>ع</sup>أَب = *father*, and <sup>ع</sup>أَبَوِي. 20. <sup>ع</sup>نَحْو = *grammar*, and <sup>ع</sup>نَحْوِي. 21. <sup>ع</sup>ذَمِي = *likeness*, and <sup>ع</sup>ذَمِي. 22. <sup>ع</sup>حَي (for <sup>ع</sup>حَيِي) = *living*, and <sup>ع</sup>حَيَوِي. 23. <sup>ع</sup>سِقَايَة = *a drinking vessel*, and <sup>ع</sup>سِقَائِي. 24.

25.  $\text{مَلِكٌ} = a \text{ king, and } \text{مَلِكِيٌّ}.$  26.  $\text{آوِيٌّ or آئِيٌّ or آيِيٌّ}.$   
 27.  $\text{لَمْ} = not, and \text{لَيْ or لَيِيٌّ}.$   $\text{جَزَرِيٌّ and الْجَزِيرَةُ}.$

**E. The Abstract Noun of Quality.**—1. The Abstract Noun of Quality is so called as being used to denote the abstract idea of the thing, as distinguished from the concrete thing itself. It is also used to represent that which is signified by the primitive noun as a totality.

2. The feminine of the relative adjective serves as the form of this Abstract Noun; thus,  $\text{الْأَلَهِيَّةُ} = the \text{ divine nature} = \text{Godhead, from } \text{الَالَةُ} = \text{God}.$

**F. The Noun Diminutive.**—1. The Noun Diminutive, when formed from a trilateral noun, has the measure  $\text{فُعَيْلٌ}.$ <sup>1</sup> When formed from a quadrilateral noun it has the measure  $\text{فُعَيْعِلٌ}.$ <sup>2</sup> When the noun has five letters, the fourth weak, the measure is  $\text{فُعَيْعِيلٌ}.$ <sup>3</sup> If this fourth letter is strong, the first four letters are employed in forming the Diminutive, the rest rejected, and the measure is  $\text{فُعَيْعِلٌ}.$  If among these there are servile letters, they are also rejected.

2. Diminutives must be formed out of preceding consonants, and terminations for gender, number, etc., added to them.<sup>4</sup>

3. Proper names consisting of two words form their Diminutive from the first.

4. A trilateral feminine noun, which has no feminine termination, adds  $\text{ةٌ}$  to the Diminutive form, provided the primitive noun has no noun of individuality.<sup>5</sup> In the latter case the addition is not made, owing to the confusion that would result.<sup>6</sup>

5. In nouns formed from verbs medial radical doubled, the double consonants are resolved.<sup>7</sup>

6. If the second radical has been changed, because weak, the original letter is restored.<sup>8</sup>

7. If the second letter is alif servile, or unknown, it is changed to  $\text{و}.$ <sup>9</sup>

8. If the third letter is weak it coalesces with the preceding  $\text{ي}$  of the diphthong  $\text{يَي}$  into  $\text{يِي}.$ <sup>10</sup>

9. In a word of four or more letters, the last two weak, one of the latter is rejected.<sup>11</sup>

10. The rejected  $\text{و}$ , of Infinitives first radical  $\text{و}$ , is replaced.<sup>12</sup>

11. Nouns that have lost their third radical have it restored.<sup>13</sup>

12. Prosthetic alif of nouns which have lost their third radical is rejected, and the radical is restored.<sup>14</sup>

13. The Diminutive form is also used to express both affection<sup>15</sup> and contempt.

**Examples.**—1. رَجُلٌ from رَجُلٌ = a man. 2. دِرْهَمٌ from دِرْهَمٌ = a dirham. 3. عَصْفُورٌ from عَصْفُورٌ = a sparrow. 4. قُلَيْعَةٌ from قُلَيْعَةٌ = a castle; and أَصْحَابٌ from أَصْحَابٌ = companions. 5. شَمْسٌ from شَمْسٌ (f.) = the sun. 6. شَجَرَةٌ but شَجَرَةٌ = a tree. 7. تَلٌّ from تَلٌّ = a hill. 8. بَابٌ for بَابٌ = a door, and then بَوِيبٌ. 9. شَاعِرٌ from شَاعِرٌ = a poet. 10. غُلَامٌ from غُلَامٌ = a youth. 11. عَدُوٌّ for عَدُوٌّ from عَدُوٌّ = an enemy. 12. وَعْدَةٌ from وَعْدَةٌ = a promise. 13. يَدٌ from يَدٌ = a hand. 14. سُمًى from سُمًى = a name. 15. بَنًى from بَنًى = a son.

**G. Other Noun Forms.**—1. Occupations and offices are of the measure فُعَالَةٌ.<sup>1</sup>

2. Sounds are of the measure فُعَيْلٌ or فُعَالٌ.<sup>2</sup>

3. Motion and emotion are of the measures فُعَلَانٌ and فُعَيْلٌ.<sup>3</sup>

4. Pains of the body are of the measure فُعَالٌ.<sup>4</sup>

5. Flight and avoidance are of the measure فُعَالٌ.<sup>5</sup>

6. Vessels and implements are of the measure فُعَالٌ.<sup>6</sup>

7. A small portion is of the measure فُعَلَةٌ.<sup>7</sup>

8. A small quantity is of the measure فُعَلَةٌ.<sup>8</sup>

9. Small pieces, as refuse, are of the measure فُعَالَةٌ.<sup>9</sup>



10. Color in the abstract is of the measure <sup>س</sup>فَعْلَةٌ.<sup>10</sup>

11. The instrument by which something is done, and the place in which something is prepared are of the measure <sup>س</sup>فَعَالَةٌ.<sup>11</sup>

Examples.—1. <sup>س</sup>كِتَابَةٌ = office of secretary. 2. <sup>س</sup>صُرَاخٌ = a cry. 3.

<sup>س</sup>دَوْرَانٌ = revolving. 4. <sup>س</sup>صُدَاعٌ = headache. 5. <sup>س</sup>فِرَارٌ = flight.

6. <sup>س</sup>لِبَاسٌ = a garment. 7. <sup>س</sup>كِسْرَةٌ = a fragment. 8. <sup>س</sup>قُبْضَةٌ =

a handful. 9. <sup>س</sup>كُنَاسَةٌ = sweepings. 10. <sup>س</sup>صَفْرَةٌ = yellowness.

11. <sup>س</sup>بَرَادَةٌ = a stand for cooling water.

#### 64. THE GENDERS OF NOUNS.

1. There are two genders, Masculine and Feminine.

2. Nouns that have only one form for both genders are said to be of the Common gender.

3. A noun is Feminine by signification or by form.

4. The following nouns are Feminine by signification :—

a. Proper names of women, and nouns applicable only to females.<sup>1</sup>

b. Proper names of towns and countries.<sup>2</sup>

c. Names of wind, fire and wine.<sup>3</sup>

d. Names of many parts of the body, especially those that are double.<sup>4</sup>

e. Collective nouns, especially when they add <sup>س</sup> to express an individual of the species.<sup>5</sup>

5. Nouns Feminine by form are as follows :—

a. Nouns ending in <sup>س</sup>ـة.<sup>6</sup>

b. Nouns ending in <sup>س</sup>ـى or <sup>س</sup>ـا (alif abbreviated), when that termination does not belong to the root.<sup>7</sup>

c. Nouns ending in <sup>س</sup>ـاء when that termination does not belong to the root.<sup>8</sup>

6. Some of the most common nouns that are Feminine by usage are as follows :—<sup>س</sup>أَرْضٌ = earth; <sup>س</sup>بُيْرٌ = a well; <sup>س</sup>تَعَلَبٌ = a fox; <sup>س</sup>حَرْبٌ = war;

دَارٌ = a house; دَلْوٌ = a bucket; رَحَى = a mill; سُوقٌ = market; شَمْسٌ = sun; عَصَا = a staff; عَقْرَبٌ = a scorpion; فَأْسٌ = an axe; فِرْدَوْسٌ = Paradise; قَوْسٌ = a bow; كَأْسٌ = a cup; نَعْلٌ = a sandal; نَفْسٌ = soul; يَمِينٌ = an oath.

7. Nouns of the Common gender are as follows:—

a. Collective nouns connected with 4. *e*, which are Masculine by form, but Feminine by signification.

b. The names of the letters of the alphabet. They are generally regarded as Feminine.

c. Words regarded merely as such.

d. A number of nouns of which the following are the most common:

بَشَرٌ = human being, beings; نَدَى = breast; جَنَاحٌ = wing; حَالٌ = state, condition; دُكَّانٌ = shop; رُوحٌ = spirit; سَبِيلٌ = path; سِكِّينٌ = knife; سِلَاحٌ = weapon, weapons; سُلْطَانٌ = power, dominion; سَلَامٌ = peace; سُلْمٌ = ladder; سَمَاءٌ = heaven; شَعِيرٌ = barley; صِرَاطٌ = way; صُلْحٌ = peace; طَرِيقٌ = way, road; عُرْسٌ = wedding; عَسَلٌ = honey; عُنُقٌ = neck; فَرَسٌ = horse; فُلْكَ = ship; لِسَانٌ = tongue; لَيْلٌ = night; مِلْحٌ = salt.

8. The Feminines of Masculine nouns are formed as follows:—

a. By adding ة to the Masculine noun.<sup>9</sup> ي and ل before ة become ا.<sup>10</sup>

b. Nouns of the form فَعْلَانٌ make their Feminines in فَعْلَى.<sup>11</sup> But those of فَعْلَانٌ and فُعْلَانٌ make their Feminines as usual in ة.

c. أَفْعَلٌ when it expresses the comparative or superlative makes its Feminine in فُعْلَى.<sup>12</sup>

d. أَفْعَلٌ when it is descriptive of color or deformity makes its Feminine فُعْلَاءٌ.<sup>13</sup>

e. <sup>فَعُولٌ</sup> when it has the signification of <sup>فَاعِلٌ</sup> has no different form for the Feminine.<sup>14</sup> But <sup>فَعُولٌ</sup> with the signification of <sup>مَفْعُولٌ</sup> makes <sup>فَعُولَةٌ</sup> in the Feminine.<sup>15</sup>

f. <sup>فَعِيلٌ</sup> when it has the signification of <sup>مَفْعُولٌ</sup> has only one form for the Masculine and Feminine.<sup>16</sup> But <sup>فَعِيلٌ</sup> with the signification of <sup>فَاعِلٌ</sup> makes <sup>فَعِيلَةٌ</sup> in the Feminine.<sup>17</sup>

g. The other forms of the intensive nouns <sup>مِفْعَالٌ</sup>, <sup>مِفْعَلٌ</sup> and <sup>مُفْعِلٌ</sup> being also nouns of instrument, do not take the Feminine termination, save in a very few exceptions.

**Examples.**—1. <sup>مَرْيَمٌ</sup> = *Mary*, and <sup>أُمٌ</sup> = *mother*. 2. <sup>مِصْرٌ</sup> = *Egypt*. 3. <sup>رِيحٌ</sup> = *wind*, <sup>شِمَالٌ</sup> = *north wind*, <sup>نَارٌ</sup> = *fire*, <sup>خَمْرٌ</sup> = *wine*. 4. <sup>يَدٌ</sup> = *hand*, <sup>سِّنٌ</sup> = *tooth*. 5. <sup>حَمَامٌ</sup> = *pigeon*, <sup>حَمَامَةٌ</sup> = *a pigeon*. 6. <sup>جَنَّةٌ</sup> = *a garden*. 7. <sup>بُشْرَى</sup> = *good news*. 8. <sup>بَغْضَاءٌ</sup> = *hatred*. 9. <sup>فَرَحٌ</sup>, <sup>فَرَحَةٌ</sup> = *joy*. 10. <sup>فَتَى</sup> = *a youth*, <sup>فَتَاةٌ</sup> = *a young girl*. 11. <sup>عَطَشَى</sup>, <sup>عَطْشَانٌ</sup> = *thirsty*. 12. <sup>كُبْرَى</sup>, <sup>أَكْبَرٌ</sup> = *greatest*. 13. <sup>حَمْرَاءٌ</sup>, <sup>أَحْمَرٌ</sup> = *red*. 14. <sup>رَجُلٌ صَبُورٌ</sup> = *a patient man*, <sup>إِمْرَأَةٌ صَبُورَةٌ</sup> = *a patient woman*. 15. <sup>رَسُولٌ</sup>, <sup>رَسُولَةٌ</sup> = *messenger*. 16. <sup>رَجُلٌ قَتِيلٌ</sup> = *a murdered man*, <sup>إِمْرَأَةٌ قَتِيلَةٌ</sup> = *a murdered woman*. 17. <sup>نَصِيرٌ</sup>, <sup>نَصِيرَةٌ</sup> = *a helper*.

## 65. THE NUMBERS OF NOUNS.

1. There are three numbers ; the Singular, Dual and Plural.
2. The Dual is formed by adding <sup>اِنَّ</sup> (fem. <sup>اِنَّتَانِ</sup>) to the Singular.<sup>1</sup> In construction, or when followed by an affixed pronoun, the <sup>اِنَّ</sup> is dropped.
3. If the Singular ends in <sup>ة</sup>, the <sup>ة</sup>, with two exceptions, is changed into <sup>ت</sup>.<sup>2</sup>
4. In trilateral nouns ending with abbreviated alif, the original radical must be restored in forming the Dual.<sup>3</sup> If the Singular is a quadrilateral noun, the <sup>ي</sup> is retained, though the original radical may be <sup>و</sup>.<sup>4</sup>

5. If the termination is the sign of the feminine  $\text{ة}$ , then hamza,  $\text{أ}$ , or  $\text{ي}$  may be employed in forming the Dual. The form with  $\text{ي}$  is the most common.<sup>5</sup>

6. If the termination  $\text{ة}$  is added to the root without being a sign of the feminine, it may be changed or left unchanged.<sup>6</sup>

7. If the termination  $\text{ة}$  is substituted for a radical  $\text{و}$ , or  $\text{ي}$ , the change into  $\text{و}$  may or may not be made.<sup>7</sup>

8. If the hamza of  $\text{ة}$  is radical, it cannot be changed to  $\text{و}$ .<sup>8</sup>

9. An elided third radical is frequently restored.<sup>9</sup>

10. The Plural is formed either by affixes or by a modification of the original form of the Singular. There are, therefore, two kinds of plurals, called the *Sound Plural* and the *Broken Plural*.

11. The *Sound Plural* is so called because all the vowels and consonants of the Singular are retained in it. It has but one form.

12. The *Broken Plural* is so called because it is more or less altered from the Singular by the addition or elision of consonants, or the change of vowels. It has, therefore, different forms.

13. The Sound Plural of masculine nouns is formed by adding the termination  $\text{ون}$  to the Singular.<sup>10</sup> The Sound Plural of feminine nouns which end in  $\text{ة}$  is formed by expanding  $\text{ة}$  into  $\text{ات}$  (in the oblique cases  $\text{ين}$ ); and of those which do not end in  $\text{ة}$ , by adding  $\text{ات}$  to the Singular.

14. The Sound Masculine Plural is affixed only to the following:—

a. Proper names of men, provided they consist of a single word, and do not end in  $\text{ة}$ .

b. Diminutives of proper names which are subject to rule a, and diminutives of ordinary nouns, provided they denote rational beings, and are of the Masculine gender.<sup>12</sup>

c. Nouns of a participial form, or verbal adjectives, making their feminine in  $\text{ة}$ , and denoting rational beings.

d. Nouns of the measure  $\text{أَفْعَل}$  provided they have the comparative or superlative meaning.

e. Relative adjectives ending in  $\text{ي}$ .

15. To the above rules the following words form exceptions:  $\text{إِبْن}$  = son, pl.  $\text{بَنُونَ}$ ;  $\text{أَهْل}$  = family, pl.  $\text{أَهْلُونَ}$ ;  $\text{ذُو}$  = possessor, pl.  $\text{ذَوُونَ}$ , but used only in the construct state  $\text{ذُو}$ ;  $\text{عَالَم}$  = world, universe, of

created beings, pl. عَالَمُونَ; أَرْضٌ = earth, pl. أَرْضُونَ; عَشْرٌ = ten, pl. عِشْرُونَ, and the other cardinal numbers, thirty, forty, etc., between twenty and ninety; سَنَةٌ = a year, pl. سِنُونَ, and all nouns similar to this last, i. e., nouns of which the last radical is cut off and a compensative 3 added. A peculiarity of this class of plurals last mentioned is that, in the dependent case they may be treated as Broken Plurals, and declined throughout.<sup>13</sup>

16. When the last letter of a noun is weak و, ي, or ى, the rules for the change in the termination of the Imperfect of defective verbs must be applied.<sup>14</sup>

17. In construction with a following noun the Sound Plural loses its final ن.

18. In the formation of the Sound Feminine Plural, nouns of the form فَعْلَةٌ remove the sukoon and point the second radical like the first, making the Plural فَعَلَاتٌ. If the second radical is weak, or if the second and third radicals are alike, or if the noun is an adjective, the sukoon remains. If the last radical is weak, sukoon may remain or the letter be pointed with fatha. This change must not be made if the first radical has damma or kesra. Nouns substantive of the form فَعْلَةٌ make their Plural فَعِلَاتٌ, and sometimes, for the sake of euphony, فَعَلَاتٌ. If the weak letter is ي, damma must not be employed. Nouns substantive of the form فُعْلَةٌ make their Plural فُعَلَاتٌ. ة, whether Singular or Plural, becomes ت when followed by a vowel. آة, when in construction, becomes آة in the genitive or dependent case.

19. The Sound Feminine Plural is affixed to the following:—

- a. Proper names of women, and such names of men as end in ى.
- b. Feminine adjectives, the masculine gender of which has the Sound Plural.
- c. Feminine nouns in ى and آة.
- d. The names of the letters, generally feminine.
- e. The names of the months.
- f. Feminine verbal nouns, and all verbal nouns of the derived forms.
- g. Substantives of foreign origin even when they denote persons.
- h. Many masculine substantives which have no Broken Plural, and feminine nouns destitute of a feminine termination.



i. Verbal adjectives which are employed in the Plural as substantives.

j. All diminutives except those falling under 14. b.

k. Frequently in nouns having a neuter sense.

20. The Broken Plurals are of two kinds, viz., the Plural of Paucity, and the Plural of Multitude.

21. The Plural of Paucity expresses any number between three and ten. The Plural of Multitude denotes any number from ten to infinity.

22. Where only one Plural form exists, it is necessarily common to both; but most nouns have two or more forms. When a Plural of such a noun is required, it is generally formed on the measure of the Sound Feminine Plural by adding <sup>س</sup>ات.

23. The Sound Plural and the Plural of Paucity denote several individuals, while the Broken Plural denotes rather the whole class.

24. There are four measures of the Plural of Paucity, as follows:—

	Measure.	Singular.	Plural.	Meaning.
(1)	<sup>س</sup> أَفْعَلْ	<sup>س</sup> رَجُلٌ	<sup>س</sup> أَرْجُلٌ	<i>Foot.</i>
(2)	<sup>س</sup> فَعْلَةٌ	<sup>س</sup> غُلَامٌ	<sup>س</sup> غِلْمَةٌ	<i>Youth.</i>
(3)	<sup>س</sup> أَفْعَلَةٌ	<sup>س</sup> كِسَاءٌ	<sup>س</sup> أَكْسِيَةٌ	<i>Dress.</i>
(4)	<sup>س</sup> أَفْعَالٌ	<sup>س</sup> حِمْلٌ	<sup>س</sup> أَحْمَالٌ	<i>Load.</i>

Number (3) only occurs in words which have the penultimate a long vowel. Number (4) is common to Plurals of Multitude also. Numbers (1) and (4) may have a second Plural formed from them on the ordinary measure of quadrilaterals, i. e., <sup>س</sup>أَفَاعِلُ and <sup>س</sup>أَفَاعِيلُ.

25. Nouns implying multitude, if they have not a Singular,<sup>15</sup> and Plural nouns, when the Singular is not distinguished by <sup>س</sup>, are called *Analogues of the Plural*.

26. Broken Plurals are treated as feminine.

27. There are three different methods employed in the formation of Broken Plurals, as follows:—

a. By the insertion of an additional letter among the original letters of the Singular.<sup>16</sup>

b. By the rejection of a letter.<sup>17</sup>

c. By changes of the vowels.<sup>18</sup>

28. Some Singular nouns may have their Plurals formed according to different measures, broken and sound. A single Plural measure may be

the measure of nouns having various measures in the Singular. In the following table are given most of the forms of the Broken Plurals, the principal forms of the corresponding Singulars, together with examples and meanings:—

	Measure of Plural.	Measures of Principal Singulars.	Singular of Example.	Plural of Example.	Meaning.
1.	فُعْلٌ	فُعْلَةٌ fem. of أَفْعَلٌ as a superlative. فُعْلَةٌ especially from verbs medial radical و.	صُورَةٌ	صُورٌ	Form.
2.	فُعْلٌ	أَفْعَلٌ and فَعْلَاءٌ fem. of أَفْعَلٌ not comparative or superlative. فُعَالٌ and فَاعِلٌ derived from verbs medial radical و.	أَحْمَرٌ	حُمْرٌ	Red.
3.	فُعْلٌ	فُعَالٌ not derived from doubled or defective verbs. فَعِيلٌ, فَعِيلَةٌ and فُعُولٌ not derived from defective verbs. فَعِيلٌ and فُعُولٌ verbal adjectives destitute of a passive signification, and not derived from defective verbs. فَعْلٌ, فَعْلَةٌ, فَاعِلٌ, فَعْلَةٌ rare.	كِتَابٌ	كُتُبٌ	Book.
4.	فِعْلٌ	فَعْلَةٌ rare.	تِطْعَةٌ	تِطْعٌ	Piece.
5.	فِعَالٌ	فِعْلٌ, first and second radical not rare, فِعْلٌ and فِعْلٌ rare, فَعْلَةٌ, فَعْلٌ and فَعْلَةٌ not derived from doubled, or defective verbs. فِعْلٌ, فِعْلٌ fem. فَعْلَةٌ	بَحْرٌ	بِحَارٌ	Sea.

Measure of Plural.	Measures of Principal Singulars.	Singular of Example.	Plural of Example.	Meaning.
	verbal adjectives. <b>فَعْلَى</b> . <b>فَعْلٍ</b> not fem. superlatives. <b>فُعْلَانٌ</b> fem. <b>فُعْلَانَةٌ</b> verbal adjectives. <b>فُعْلَانٌ</b> fem. <b>فَعْلَى</b> verbal adjectives. fem. <b>فَعِيلٌ</b> fem. <b>فَعِيلَةٌ</b> verbal adjectives destitute of passive meaning. <b>فَاعِلٌ</b> verbal adjectives.			
6.	<b>فُعُولٌ</b> <b>فَعْلَةٌ</b> and <b>فُعْلَةٌ</b> . <b>فَعِلٌ</b> . <b>فُعِلٌ</b> . <b>فُعِلٌ</b> rare. <b>فَاعِلٌ</b> verbal adjectives not from doubled or hollow verbs.	<b>نَفْسٌ</b>	<b>نُفُوسٌ</b>	<i>Soul.</i>
7.	<b>فَعْلٌ</b> <b>فَاعِلٌ</b> verbal adjectives, rarely from defective verbs. <b>فَاعِلَةٌ</b> fem. of preceding.	<b>سَاجِدٌ</b>	<b>سُجَّدٌ</b>	<i>Prostrating oneself.</i>
8.	<b>فُعَالٌ</b> <b>فَاعِلٌ</b> verbal adjectives, rarely from defective verbs.	<b>حَاكِمٌ</b>	<b>حُكَّامٌ</b>	<i>Judge.</i>
9.	<b>فَعْلَةٌ</b> <b>فَاعِلٌ</b> verbal adjectives, denoting rational beings, not from defective verbs.	<b>كَامِلٌ</b>	<b>كَمَلَةٌ</b>	<i>Perfect.</i>
10.	<b>فَعْلَةٌ</b> <b>فَاعِلٌ</b> verbal adjectives, denoting rational beings, derived from defective verbs.	<b>قَاصٍ</b>	<b>قُصَاةٌ</b>	<i>Judge.</i>
11.	<b>فَعْلَةٌ</b> <b>فُعِلٌ</b> not from defective verbs.	<b>غُصْنٌ</b>	<b>غِصَنَةٌ</b>	<i>Branch.</i>
12.	<b>فَعْلَةٌ</b> <b>فَعِيلٌ</b> . <b>فُعَالٌ</b> . <b>فَعَلٌ</b> .	<b>أَخٌ</b>	<b>إِخْوَةٌ</b>	<i>Brother.</i>
13.	<b>أَفْعُلٌ</b> <b>فَعْلٌ</b> and <b>فُعِلٌ</b> not from hollow verbs. <b>فَعْلَةٌ</b> rare. Feminine	<b>نَفْسٌ</b>	<b>أَنْفُسٌ</b>	<i>Soul.</i>

	Measure of Plural.	Measures of Principal Singulars.	Singular of Example.	Plural of Example.	Meaning.
		quadriliterals, not ending in $\text{قـ}$ , and having a long vowel between second and third radicals.			
14.	أَفْعَالٌ	Triliterals of all forms. فَعْلٌ from hollow verbs, and verbs first radical. فَاعِلٌ rare. فَعِيلٌ verbal adjectives, destitute of passive meaning, rare.	بَابٌ	أَبْوَابٌ	Door.
15.	أَفْعِلَةٌ	Quadriliterals having antepenult letter long vowel. فَعِيلٌ derived from doubled or defective verbs. فُعْلٌ and فَعْلٌ rare.	جَنَاحٌ	أَجْنِحَةٌ	Wing.
16.	فَوَاعِلٌ	فَاعِلٌ substantives. فَاعِلٌ verbal adjectives, of men, rare. فَاعِلٌ verbal adjectives, of women. فَاعِلَةٌ substantives and fem. verbal adjectives. فَاعِلَاءٌ.	خَاتَمٌ	خَوَاتِمٌ	Ring.
17.	فَعَائِلٌ	Feminine quadriliterals.	سَكَابَةٌ	سَكَائِبٌ	Cloud.
18.	فُعْلَانٌ	فُعْلٌ from medial radical. فُعْلٌ rare. فُعَالٌ rare. فَعَالٌ rare. فَعِيلٌ and فَعْلَانٌ rare. فُعِيلٌ and فُعَيْلَةٌ not diminutives, rare.	جَارٌ	جِيرَانٌ	Neighbor.
19.	فُعْلَانٌ	فُعْلٌ rare. فُعَالٌ rare. فَعِيلٌ verbal adjectives, used as	سَقْفٌ	سُقْفَانٌ	Roof.

Measure of Plural.	Measures of Principal Singulars.	Singular of Example.	Plural of Example.	Meaning.
	substantives, not from hollow verbs. <sup>فَعْلَاءُ</sup> fem. <sup>فَعْلَاءُ</sup> .			
20. <sup>فَعْلَاءُ</sup>	<sup>فَعِيلٌ</sup> verbal adjectives, used of rational beings, destitute of passive meaning, and not from doubled or defective verbs. <sup>فَاعِلٌ</sup> some masculine adjectives, subject to same limitations.	<sup>فَقِيرٌ</sup>	<sup>فُقَرَاءُ</sup>	<i>Poor.</i>
21. <sup>أَفْعَالَاءُ</sup>	<sup>فَعِيلٌ</sup> masculine adjectives, same kind as 20, mostly from doubled, hollow or defective verbs.	<sup>قَرِيبٌ</sup>	<sup>أَقْرَبَاءُ</sup>	<i>Relative.</i>
22. <sup>فَعَلَى</sup>	<sup>فَعِيلٌ</sup> verbal adjectives, expressing bodily or mental injuries, defects, etc. <sup>فَعْلَانُ</sup> verbal adjectives.	<sup>مَرِيضٌ</sup>	<sup>مَرَضَى</sup>	<i>Sick.</i>
23. <sup>فَعَالٍ</sup>	<sup>فَعْلَاءُ</sup> , <sup>فَعْلَى</sup> , <sup>فَعْلَاءُ</sup> , <sup>فَعْلَى</sup> , <sup>فَعْلَاءُ</sup> , <sup>فَعْلَى</sup> , <sup>فَعْلَاءُ</sup> .	<sup>عَدْرَاءُ</sup>	<sup>عَدَارٍ</sup>	<i>Virgin.</i>
24. <sup>فَعَالَى</sup>	<sup>فَعْلَى</sup> feminine adjectives not superlatives. <sup>فَعْلَى</sup> feminine <sup>فَعْلَانُ</sup> and <sup>فَعِيلٌ</sup> verbal adjectives. <sup>فَعِيلَةٌ</sup> verbal adjectives. <sup>فَعْلَى</sup> fem. substantives from defective verbs. <sup>فَعْلَاءُ</sup> from defective verbs. <sup>فَاعِلَةٌ</sup> from defective verbs and verbs medial radical و.	<sup>عَدْرَاءُ</sup>	<sup>عَدَارَى</sup>	<i>Virgin.</i>



	Measure of Plural.	Measures of Principal Singulars.	Singular of Example.	Plural of Example.	Meaning.
25.	فَعِيلٌ	فَاعِلٌ . فِعَالٌ . فَعَلٌ	عَبْدٌ	عَبِيدٌ	Slave.
26.	فُعُولَةٌ	فَعَلٌ	بَعْلٌ	بُعُولَةٌ	Husband.
27.	فِعَالَةٌ	فَاعِلٌ . فَعَلٌ	حَجَرٌ	حِجَارَةٌ	Stone.
28.	فَعَلٌ	فَاعِلٌ . فَعْلَةٌ	حَلَقَةٌ	حَلَقٌ	Circle.
29.	فَعْلٌ	فَاعِلٌ	نَاصِرٌ	نَصْرٌ	Helper.

29. The Plural measures 25—29 are rare.

30. The Sound Plural denotes several individuals; the Broken Plural denotes the whole class.<sup>19</sup>

31. When a word has several meanings in the Singular, it generally has a different form of Broken Plural for each.<sup>20</sup>

32. The measures 12, 13, 14 and 15, as measures of the Plural of Paucity, are used only of persons and things which are not less than three or more than ten in number, unless this is the only form of Plural in use for a certain noun, in which case there can be no such limitation.

33. The Broken Plural forms of quadriliteral and quinqueliteral nouns are as follows:—

	Measure of Plural.	Measures of Principal Singulars.	Singular of Example.	Plural of Example.	Meaning.
1.	فَعَالِلٌ	فَعْلَلُولٌ . فَعْلَلَةٌ . فَعْلَلٌ . فَاعِلٌ . فَعْنَلَةٌ . فَعْلَلِيلٌ . فَاعِلٌ .	دِرْهَمٌ	دَرَاهِمٌ	Dirham.
2.	أَفَاعِلٌ	أَفْعَلٌ . أَفْعَلٌ . أَفْعَلٌ used substantively.	إِصْبَعٌ	أَصَابِعٌ	Finger.
3.	تَفَاعِلٌ	تَفْعَلَةٌ	تَجَرِبَةٌ	تَجَارِبٌ	Trial.
4.	مَفَاعِلٌ	مَفْعَلَةٌ . In plurals of nouns from verbs medial radical ي , ي resumes its consonantal	مَعِيشَةٌ	مَعَايِشٌ	Livelihood.

Measure of Plural.	Measures of Principal Singulars.	Singular of Example.	Plural of Example.	Meaning.
	power, not changing to hamza. A few in و follow same rule. There are a few exceptions. مَفْعَلٌ.			
5. فَعَالِيدٌ	فُعْلَانٌ. فُعْلِيٌّ not a noun of relation. فَعِيلٌ.	سُلْطَانٌ	سَلَاطِينٌ	Sultan, Power.
6. تَفَاعِيدٌ	تَفْعِيلٌ.	تَصْوِيرٌ	تَصَاوِيرٌ	Pic- ture.
7. مَفَاعِيدٌ	مَفْعُولٌ. مَفْعِيلٌ. مَفْعَالٌ.	مِفْتَاحٌ	مَفَاتِيحٌ	Key.
8. يَفَاعِيدٌ	يَفْعُولٌ.	يَنْبُوعٌ	يَنْبَائِعٌ	Fount- ain.
9. فَوَاعِيدٌ	فَاعُولٌ.	جَاسُوسٌ	جَوَاسِيسٌ	Spy.
10. فَعَالِلَةٌ	فَعْلُولٌ. فَعِيلٌ. أَفْعَلٌ. فَعْلَلٌ. مَفْعِلِيٌّ. فَيَعْلُولُ. فَعْلِيلٌ. فَعَالٌ. فَعَالِيٌّ. فَعْلَلِيٌّ. مَفْعَلِيٌّ.	مَلَأَنَّ	مَلَأِكَةٌ	Angel.

34. Plurals of Plurals may be formed in the measure of quadriliterals and quinqueliterals.<sup>21</sup> Or a Regular Plural may be formed from the Broken Plural, but it must be a feminine Plural.<sup>22</sup>

35. Irregular Plurals formed from Singulars obsolete and other than those to which they are referred are as follows:—أُمٌّ = mother, pl. أُمَّهَاتٌ as if from أُمَّهَةٌ; فَمٌ = mouth, pl. أَفْوَاهٌ as if from فُوهٌ; مَاءٌ = water, pl. أَمْوَاءٌ as if from مَاءَةٌ. The two following are also irregular, viz.:—نِسَاءٌ = women, pl. نِسَوَةٌ and نِسَوَانٌ from radical أَنْسَ = man, pl. أَنْسَاءٌ (rare and poetic) and نَاسٌ.

36. From relative adjectives a Collective Plural may be formed by adding the feminine termination ة.<sup>23</sup>

- Examples.—1. كِتَابٌ = *a book*, du. كِتَابَانِ. 2. أُمَّةٌ = *a nation*, du. أُمَّتَانِ. 3. عَصَا (for عَصَوٌ) = *a staff*, du. عَصَوَانِ; فَتًى (for فَتًى) = *a youth*, du. فَتَيَانِ. 4. مُرَضًى = *made contented*, from رَضِيَ for رَضَوُ, du. مُرَضِيَانِ. 5. حَمْرَاءُ = *red*, du. حَمْرَاءَانِ or حَمْرَاوَانِ or حَمْرَيَانِ. 6. عِلْبَاءُ = *a sinew in the neck*, du. عِلْبَاوَانِ or حَمْرَيَانِ. 7. كِسَاءُ (كسو) = *dress*, du. كِسَاءَانِ or كِسَاوَانِ. 8. قَرَأَ (from قَرَأَ) = *to read*, du. قَرَأَانِ. 9. رَامِيٌ, du. رَامِيَانِ; أَخٌ = *brother*, du. أَخَوَانِ. 10. سَارِقٌ = *a thief*, pl. سَارِقُونَ. 11. سَارِقَةٌ, pl. سَارِقَاتٌ. 12. رَجُلٌ = *a little man*, (dim. of رَجُلٌ), pl. رُجُلُونَ. 13. Nom. سِنِينَ, Dep. سِنِينَ, Acc. سِنِينًا. 14. قَاضٍ = *a judge*, pl. قَاضُونَ and قَاضِيْنَ. 15. قَوْمٌ = *tribe, people*. 16. رَجُلٌ = *a man*, pl. رَجَالٌ. 17. رَسُولٌ = *an apostle*, pl. رُسُلٌ. 18. أَسَدٌ = *a lion*, pl. أُسْدٌ. 19. عَبْدُونَ = *slaves*, viewed individually, and عَبِيدٌ = *slaves*, viewed collectively. 20. عَبِيدٌ = *slaves*, عِبَادٌ = *servants (of God)*, i. e., men. 21. يَدٌ (أَيَادِي) = *hands*, pl. of pl. أَيَادٍ (أَيْدِي). 22. طَرِيقٌ = *road*, pl. طُرُقٌ, pl. of pl. طُرُقَاتٌ. 23. شَافِعِيٌّ = *Shafite*, col. pl. شَافِعِيَّةٌ = *the Shafite sect*.

## 66. THE FORMATION OF PLURALS.

The letters used in the formation of Plurals are the same as those which are used in the formation of states or tenses, viz., those composing the word أَنْتَ. These letters, the long vowels, and the *tashdeed*, or doubling of a consonant, are all the augmentatives employed. They are strictly analogous in usage and signification, both in nouns and verbs; for just as they modify the action of a verb in a manner corresponding to the modification of the form, so they modify the nature of a noun.

The two principal ideas which operate in the outset in the formation of Plurals are—*First*, the addition of one or more letters to express an addition to the sense, as in the case of verbs; *Second*, the marking of the distinction between Singular and Plural.

The next thing that operates largely in the formation of Plurals is the nature of the vowels employed, as a careful examination of all the forms will show, as also the development of various derivatives from certain given roots. In the measures of Broken Plurals, as in the measures of the verbs, the vowels are the characteristic and most important part of the form; and they will, in consequence, exert their usual power over a weak letter. An example may be taken from quadriliterals.

The measure for the Plurals of quadriliterals may be regularly represented thus ʾ — ٓ — ٓ —, which will be found to include all the forms مِفْتَاحُ, فَوَاعِلُ, فَعَاعِلُ, مَفَاعِلُ, etc. Take as an example the word مِفْتَاحُ = a key, from فَتَحَ = to open. مِفْتَاحُ may be represented thus — ٓ — ٓ —. Now, according to the rule for the formation of Broken Plurals from quadrilateral nouns represented above, this noun should make its Plural thus ʾ — ٓ — ٓ —, that is, مَفَاتِحُ. But the vowel kesra is the most important form to preserve, and therefore it changes the ٓ into the vowel-letter homogeneous with itself, viz., ي; and therefore the Broken Plural of the noun in question must be مَفَاتِيحُ, which is the case.

The position of any of the three radicals in the form is immaterial. For example, from جَوْهَرٌ = a gem, we have the Broken Plural according to the rule given جَوَاهِرُ = جَوَاهِرُ, where the first radical ج occupies the first place, while in مَفَاتِيحُ the first radical ف occupies the second place.

## 67. THE DECLENSIONS OF NOUNS.

1. Nouns are either definite or indefinite.
2. An indefinite noun is indicated by tenween.
3. An indefinite noun is made definite by prefixing the definite article, or by placing it in construction with another and following noun, or by the addition of a pronominal affix.
4. Nouns are classified into two declensions, according as they have three or two terminations in the singular to indicate the different cases.

Those having three terminations constitute the First Declension, and those having two the Second Declension.

5. The cases are indicated by the three short vowels or their tenweens. The tenween indicates an indefinite noun; the short vowel a definite noun.

6. Nouns have three cases, viz., Nominative, Accusative and Dependent (= Genitive, Dative and Ablative).

7. The cases of indefinite nouns of the First Declension are indicated as follows:—

Nom.  $\text{ـَ}$ ; Dep.  $\text{ـِ}$ ; Acc.  $\text{ـِ}$  or  $\text{ـُ}$ .

8. The cases of definite nouns of the Second Declension are indicated as follows:—

Nom.  $\text{ـُ}$ ; Dep. and Acc.  $\text{ـِ}$ .

9. The dual has only two case endings, common to both genders, as follows:—

Nom.  $\text{ـَانِ}$ ; Dep. and Acc.  $\text{ـَيْنِ}$ .

10. The sound plural has also only two case endings for each gender, as follows:—

Masc. Nom.  $\text{ـُونَ}$ ; Dep. and Acc.  $\text{ـِينَ}$ .

Fem. Nom.  $\text{ـَاتِ}$ ; Dep. and Acc.  $\text{ـَاتِ}$ .

11. The broken plurals have either two or three case endings, after the manner of the singular.

12. The declension of indefinite nouns of the First Declension is as follows:

# Substantives.

Common. Masculine.  $\text{رَجُلٌ}$  = a man.

Singular.	Dual.	Broken Plural.
Nom. $\text{رَجُلٌ}$	$\text{رَجُلَانِ}$	$\text{رَجَالٌ}$
Dep. $\text{رَجُلٍ}$	} $\text{رَجُلَيْنِ}$	$\text{رَجَالٍ}$
Acc. $\text{رَجُلًا}$		$\text{رَجَالًا}$



Common. Feminine. جَنَّةٌ = a garden.

Singular.	Dual.	Sound Plural.	Broken Plural.
Nom. جَنَّةٌ	جَنَّتَانِ	جَنَّاتٌ	جَنَّاتٍ
Dep. جَنَّةٌ	جَنَّتَيْنِ	جَنَّاتٍ	جَنَّاتٍ
Acc. جَنَّةٌ			جَنَّاتًا

Proper. Masculine. زَيْدٌ = Zaid.

Singular.	Dual.	Sound Plural.	Broken Plural.
Nom. زَيْدٌ	زَيْدَانِ	زَيْدُونَ	زُيُودٌ
Dep. زَيْدٌ	زَيْدَيْنِ	زَيْدِينَ	زُيُودٍ
Acc. زَيْدًا			زُيُودًا

Proper. Feminine. هِنْدٌ = Hind.

Singular.	Dual.	Sound Plural.	Broken Plural.
Nom. هِنْدٌ	هِنْدَانِ	هِنْدَاتٌ	هُنُودٌ
Dep. هِنْدٌ	هِنْدَيْنِ	هِنْدَاتٍ	هُنُودٍ
Acc. هِنْدًا			هُنُودًا

### Adjectives.

Masculine. جَالِسٌ = sitting.

Singular.	Dual.	Sound Plural.	Broken Plural.
Nom. جَالِسٌ	جَالِسَانِ	جَالِسُونَ	جُلَّاسٌ
Dep. جَالِسٌ	جَالِسَيْنِ	جَالِسِينَ	جُلَّاسٍ
Acc. جَالِسًا			جُلَّاسًا

Feminine. نَائِكَةٌ = *mourning*.

Singular.	Dual.	Sound Plural.	Broken Plural.
Nom. نَائِكَةٌ	نَائِكَتَانِ	نَائِكَاتٌ	نُوحٌ
Dep. نَائِكَةٌ	نَائِكَتَيْنِ	نَائِكَاتٍ	نُوحٍ
Acc. نَائِكَةٌ			نُوحًا

13. Nouns of the Second Declension are those which have only two terminations for the cases in the singular; viz., Nom. ٢ Dep. and Acc. ٣. The declension is as follows:—

**Substantives.**

	Singular.		Dual.		Plural.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
	<i>Othman.</i>	<i>Zainab.</i>				
Nom.	عُثْمَانُ	زَيْنَبُ	عُثْمَانَانِ	زَيْنَبَانِ	عُثْمَانُونَ	زَيْنَبَاتُ
Dep. and Acc.	عُثْمَانٍ	زَيْنَبٍ	عُثْمَانَيْنِ	زَيْنَبَيْنِ	عُثْمَانِينَ	زَيْنَبَاتٍ

**Broken Plural.**

Nom. مَفَاتِيحُ, دَرَاهِمُ; Dep. and Acc. مَفَاتِيحٍ, دَرَاهِمٍ.

**Adjectives.**

	Singular.		Dual.		Sound Plural.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
	<i>More Excellent.</i>	<i>Black.</i>				
Nom.	أَفْضَلُ	سَوْدَاءُ	أَفْضَلَانِ	سَوْدَاوَانِ	أَفْضَلُونَ	.....
Dep. and Acc.	أَفْضَلٍ	سَوْدَاءٍ	أَفْضَلَيْنِ	سَوْدَاوَيْنِ	أَفْضَلِينَ	.....

**Broken Plural.**

	Masc.	Fem.
	فَقِيرٌ = <i>poor</i> .	<i>Mourning.</i>
Nom.	فُقَرَاءُ	نَوَائِحُ
Dep. and Acc.	فُقَرَاءٍ	نَوَائِحٍ



g. Adjectives of the form **فَعْلَانُ**, not making the fem. in **ة**; as **سَكْرَانُ**.

h. Distributive or collective numerals from 1 to 4, some say, to 10; as **أَحَادٌ** = *ones*, and **مَوْحَدٌ** = *one by one*. Also some other words analogous to these numerical forms; as **أُخْرُ** pl. of **أُخْرَى** (fem. of **آخَرُ**) = *other, another*: **جَمْعٌ** = *all*, **كُتْعٌ** = *some*, etc.

i. Proper names which have been changed from their original form; thus **عُمَرُ** = *Omar*, originally **عَامِرٌ** = *the one who lives*, and **زُحَلٌ** = *Saturn* (the planet), originally **زَاحِلٌ** = *the one remote or withdrawing*.

j. Proper names of more than three letters, or of three letters when the middle consonant is pointed with a vowel; as **إِبْرَاهِيمُ** = *Abraham*.

k. Proper names ending in abbreviated alif, or alif with madda; as **سُلَمَى** = *Sulma*, **زَكَرِيَّا** = *Zachariah*.

l. Proper names ending in **انْ**; as **سُلَيْمَانُ** = *Solomon*.

m. Proper names having a verbal form; as **أَحْمَدُ** = *Ahmad*.

n. Proper names of females not ending **ة**, if they have more than three letters, or if they have three letters the middle one of which is pointed with a vowel; as **زَيْنَبُ** = *Zainab*. If the middle letter of the trilateral proper name, fem., has sukoon, it may belong either to the First or Second Declension, the former preferable.

o. Proper names ending in **ة** whether masculine or feminine; as **فَاطِمَةُ** = *Fatima*.

16. The existence of a weak letter at the end of a noun will necessarily affect its case endings.

a. Nouns of the measure **فَعْلٌ** from verbs with a final **و** in the root change **وْ** into **اْ**. We have then—

	Singular.	Dual.	Plural.
Nom.	عَصَا for عَصَوٌ	عَصَوَانِ	Regular
Dep.	عَصَا “عَصَوٌ	عَصَوَيْنِ	plural
Acc.	عَصَا “عَصَوًا		wanting.

b. Nouns of the measure  $\text{فَعْلٌ}$  from verbs with a final  $\text{ي}$  change  $\text{يَ}$  into  $\text{يِ}$ . We have then—

	Singular.	Dual.	Plural.
Nom.	فَتَى	فَتَيَانِ	Regular
Dep.	فَتَى	فَتَيَيْنِ	plural
Acc.	فَتَى		wanting.

c. Nouns ending in  $\text{و}$  or  $\text{يَ}$  change that termination into  $\text{ـِ}$ . We have then—

	Singular.	Dual.	Plural.
Nom.	قَاضٍ for قَاضٍ	قَاضِيَانِ	قَاضُونَ
Dep.	قَاضٍ “قَاضٍ	قَاضِيَيْنِ	قَاضِينَ
Acc.	قَاضِيًا regular قَاضِيًا reg.		

d. Nouns ending in  $\text{آ}$ , hamza being radical, are declined regularly, thus—

	Singular.	Dual.	Plural.
Nom.	قُرَّاءٌ	قُرَّاءَانِ	قُرَّاءُونَ
Dep.	قُرَّاءٌ	قُرَّاءَيْنِ	قُرَّاءِينَ
Acc.	قُرَّاءٌ		

e. Nouns ending in  $\text{ـِ}$ , this termination being derived from a final radical  $\text{و}$  or  $\text{ي}$ , are declined thus—



	Singular.	Dual.	Plural.
Nom.	كِسَاءٌ	كِسَاوَانٍ or كِسَاءَانِ	Regular
Dep.	كِسَاءٍ	كِسَاوَيْنِ or كِسَاءَيْنِ	plural
Acc.	كِسَاءَ		wanting.

f. Plurals of the Second Declension, which should end in *ي* for *ي* follow in the Nom. and Dep. the First Declension instead of the Second, and substitute *ـ* for *ي*; thus—

Sing. جَارِيَةٌ, Pl. Nom. and Dep. جَوَارٍ for جَوَارِي (instead of جَوَارِي),  
Acc. جَوَارَى.

17. An indefinite noun is made definite by prefixing the article *ال*, in which case tenween and final alif of the accusative disappear, and a noun of the Second Declension assumes the threefold terminations of the First. We have then—

	Sing. the man	Bk. Pl. the men	Masc. the black	Fem. the black	Fem. Sing. the city	Fem. Sd. Pl. the darknesses
Nom.	الرَّجُلُ	الرِّجَالُ	الْأَسْوَدُ	السَّوْدَاءُ	الْمَدِينَةُ	الظُّلُمَاتُ
Dep.	الرَّجُلِ	الرِّجَالِ	الْأَسْوَدِ	السَّوْدَاءِ	الْمَدِينَةِ	الظُّلُمَاتِ
Acc.	الرَّجُلَ	الرِّجَالَ	الْأَسْوَدَ	السَّوْدَاءَ	الْمَدِينَةَ	

18. A noun is also made definite by being placed in construction with another and following noun. We have then—

	Singular. the book of God.	Plural. the wonders of creation.
Nom.	كِتَابُ اللَّهِ	عَجَائِبُ الْمَخْلُوقَاتِ
Dep.	كِتَابِ اللَّهِ	عَجَائِبِ الْمَخْلُوقَاتِ
Acc.	كِتَابَ اللَّهِ	عَجَائِبَ الْمَخْلُوقَاتِ

When thus in construction with a following noun the dual loses the termination *ين*, and the sound plural the termination *ن*.

19. A noun is also made definite by the addition of pronominal affixes. With the addition of pronominal affixes the following changes take place:

a. Nouns of the First Declension and the sound fem. pl. lose the *tenween*.

b. The dual and sound masc. pl. lose the terminations *ين* and *ن*.

c. Before the affix of the first sing. the final vowels of the sing., broken pl., and sound fem. pl. are elided.

d. If the noun ends in *ح*, this letter is changed to the original *ت*.

e. If the noun ends in changeable alif or hamza, this letter becomes before the affixes *و* when it has damma (Nom.), and *ي* when it has kesra (Dep.). We have then—

	Indefinite.	Definite.	
		With the Article.	With Pronouns.
Nom.	كِتَابٌ = <i>a book</i> .	الْكِتَابُ	كِتَابُهُ    كِتَابِي
Dep.	كِتَابٍ = <i>of a book</i> .	الْكِتَابِ	كِتَابِهِ    كِتَابِي
Acc.	كِتَابًا = <i>a book</i> .	الْكِتَابَ	كِتَابَهُ    كِتَابِي

And further, according to the changes of

Rules a. & b.	ظِلْمَاتٌ = <i>darkness</i> .    كِتَابَانِ = <i>two books</i> .    بَنُونَ = <i>sons</i> .		
	ظِلْمَاتُهَا = <i>its (her) darkness</i> .    كِتَابَاكَ = <i>your two books</i> .    بَنُوكَ = <i>your sons</i> .		

Rule c.	Sing.	كِتَابٌ	Sing.	كِتَابٌ	Sing. fem.	جَنَّةٌ
	Sing. with affix	كِتَابِي	Bk. Pl.	كُتُبٌ	Sd. Pl.	جَنَّاتٍ
			Bk. Pl. with affix	كُتُبِي	Sd. Pl. with affix	جَنَّاتِي

Rule d.	{    نِعْمَةٌ = <i>a favor</i> .                      نِعْمَتِي = <i>my favor</i> .	
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Rule e.	Nom.	نِسَاءٌ = <i>women</i> ; with affix نِسَاؤُهُ
	Dep.	نِسَائِهِ
	Acc., unchanged	نِسَاءَهُ

20. A few nouns retain the ancient form of declension when in construction with a following noun or affixed pronoun, although most of them may be declined in the ordinary manner. These nouns are <sup>أَب</sup> = *father*, <sup>أَخ</sup> = *brother*, <sup>حَم</sup> = *father-in-law*, <sup>هَن</sup> = *thing*, <sup>دُو</sup> = *possessor*, <sup>فَم</sup> = *mouth*. Their declension is as follows:—

	Indefinite.	With Article.	With Pronouns.	In Construction.	Declined ordinarily.
Nom.	<sup>أَب</sup>	<sup>أَلأَب</sup>	<sup>أَبُو</sup> <sup>أَبِي</sup>	<sup>أَبُو زَيْدٍ</sup>	<sup>أَب زَيْدٍ</sup> <sup>أَبه</sup>
Dep.	<sup>أَب</sup>	<sup>أَلأَب</sup>	<sup>أَبِي</sup> <sup>أَبِيهِ</sup>	<sup>أَبِي زَيْدٍ</sup>	<sup>أَب زَيْدٍ</sup> <sup>أَبه</sup>
Acc.	<sup>أَبَا</sup>	<sup>أَلأَبَا</sup>	<sup>أَبَا</sup> <sup>أَبِي</sup>	<sup>أَبَا زَيْدٍ</sup>	<sup>أَبَا زَيْدٍ</sup> <sup>أَبه</sup>

Or they may take alif in all three cases; as N. D. A. <sup>أَبَاهُ</sup> and <sup>أَبَا زَيْدٍ</sup>.

So with <sup>فَم</sup> and <sup>هَن</sup>.

Nom.	<sup>فَمُ</sup> or <sup>فُوهُ</sup>	<sup>فِي</sup> or <sup>فِي</sup>	<sup>فَمُ زَيْدٍ</sup> or <sup>فَمُ زَيْدٍ</sup>
Dep.	<sup>فَمِه</sup> “ <sup>فَمِيهِ</sup>	<sup>فِي</sup> “ <sup>فِي</sup>	<sup>فَمِ زَيْدٍ</sup> “ <sup>فَمِ زَيْدٍ</sup>
Acc.	<sup>فَمَهُ</sup> “ <sup>فَمَاهُ</sup>	<sup>فَايَ</sup> “ <sup>فَايَ</sup>	<sup>فَمَ زَيْدٍ</sup> “ <sup>فَمَ زَيْدٍ</sup>

<sup>دُو</sup> is always declined in the ancient manner, thus—

Nom.	<sup>دُو</sup> as <sup>دُو مَالٍ</sup>
Dep.	<sup>دِي</sup> “ <sup>دِي مَالٍ</sup>
Acc.	<sup>دَا</sup> “ <sup>دَا مَالٍ</sup>

### XIII. The Numerals

#### 68. THE CARDINAL NUMBERS

1. The Cardinal Numbers are as follows:—

		Masculine.	Feminine.
1	١	وَاحِدٌ or أَحَدٌ	وَاحِدَةٌ or إِحْدَى
2	٢	إِثْنَانِ	إِثْنَتَانِ
3	٣	ثَلَاثَةٌ or ثَلَاثٌ	ثَلَاثٌ or ثَلَاثٌ
4	٤	أَرْبَعَةٌ	أَرْبَعٌ
5	٥	خَمْسَةٌ	خَمْسٌ
6	٦	سِتَّةٌ	سِتٌّ
7	٧	سَبْعَةٌ	سَبْعٌ
8	٨	ثَمَانِيَةٌ or ثَمَانِيَةٌ	ثَمَانٍ
9	٩	تِسْعَةٌ	تِسْعٌ
10	١٠	عَشْرَةٌ	عَشْرٌ
11	١١	أَحَدٌ عَشَرَ	إِحْدَى عَشْرَةَ
12	١٢	إِثْنَا عَشَرَ	إِثْنَتَا عَشْرَةَ
13	١٣	ثَلَاثَةَ عَشَرَ	ثَلَاثَ عَشْرَةَ
14	١٤	أَرْبَعَةَ عَشَرَ	أَرْبَعَ عَشْرَةَ
15	١٥	خَمْسَةَ عَشَرَ	خَمْسَ عَشْرَةَ
16	١٦	سِتَّةَ عَشَرَ	سِتَّ عَشْرَةَ
17	١٧	سَبْعَةَ عَشَرَ	سَبْعَ عَشْرَةَ
18	١٨	ثَمَانِيَةَ عَشَرَ	ثَمَانِيَّ عَشْرَةَ

		Masculine.	Feminine.
19	١٩	تِسْعَةَ عَشَرَ	تِسْعَ عَشْرَةَ
20	٢٠	عِشْرُونَ	
21	٢١	أَحَدٌ وَعِشْرُونَ	إِحْدَى وَعِشْرُونَ
22	٢٢	اِثْنَانِ وَعِشْرُونَ	اِثْنَتَانِ وَعِشْرُونَ
23	٢٣	ثَلَاثَةٌ وَعِشْرُونَ	ثَلَاثٌ وَعِشْرُونَ
30	٣٠	ثَلَاثُونَ	
40	٤٠	أَرْبَعُونَ	
50	٥٠	خَمْسُونَ	
60	٦٠	سِتُّونَ	
70	٧٠	سَبْعُونَ	
80	٨٠	ثَمَانُونَ	
90	٩٠	تِسْعُونَ	
100	١٠٠	مِائَةٌ	
200	٢٠٠	مِائَتَانِ	
300	٣٠٠	ثَلَاثُ مِائَةٍ	
1000	١٠٠٠	أَلْفٌ	

2. The numeral *two* is declined as an ordinary dual noun.

3. From *three* to *ten* the numerals assume the feminine form for the masculine, and the masculine form for the feminine.

4. From *three* to *ten* the numerals govern a broken plural of the noun numbered, which is put in the oblique case.

5. The numerals compounded with ten are indeclinable, both taking *fatha* in all cases. The ten thus used in the compound follows the ordinary rule for masculine and feminine, while the units reverse it, as in the rule given above.



6. From *eleven* to *ninety-nine* the numerals take an accusative singular of the thing numbered.

7. *Twenty, thirty, etc.*, are common to both genders, and are declined like ordinary sound plurals.

8. In compounding numerals with *twenty, thirty, etc.*, and a unit, the unit is placed first, the two are connected by the conjunction وَ (= *and*), and both are declined.

9. The word مِائَةٌ (= *hundred*) is common to both genders. It is pronounced as if written مِئَةً.

10. From *one hundred* to *a thousand* the numerals govern the singular of the noun numbered, which they put in the oblique case, as مِائَةُ رَجُلٍ (= *a hundred men*).

11. When the hundreds are compounded with units, they are put in the oblique case of the singular.

12. أَلْفٌ (= *a thousand*) is common to both genders.

13. Thousands compounded with units follow the rules given above; that is, they are treated as a thing numbered. Thus, from 3,000 to 10,000 the broken plural آلَافٍ is used in the oblique case; from 10,000 to 99,000 the accusative singular أَلْفًا is used; and from 100,000 upwards the oblique singular أَلْفٍ.

## 69. THE ORDINAL NUMBERS.

1. The Ordinal Numbers for the units (except the first) are formed on the measure of the agent, masc. فَاعِلٌ, fem. فَاعِلَةٌ. The tens, hundreds and thousands do not differ from the cardinal numbers. The following is a table of Ordinal Numbers:—

Masculine.	Feminine.		Masculine.	Feminine.	
أَوَّلٌ	أَوَّلَى	1st	سَادِسٌ	سَادِسَةٌ	6th
ثَانٍ	ثَانِيَةٌ	2d	سَابِعٌ	سَابِعَةٌ	7th
ثَالِثٌ	ثَالِثَةٌ	3d	ثَامِنٌ	ثَامِنَةٌ	8th
رَابِعٌ	رَابِعَةٌ	4th	تَاسِعٌ	تَاسِعَةٌ	9th
خَامِسٌ	خَامِسَةٌ	5th	عَاشِرٌ	عَاشِرَةٌ	10th

Masculine.	Feminine.	
حَادِي عَشَرَ	حَادِيَّةٌ عَشْرَةٌ	11th
ثَانِي عَشَرَ	ثَانِيَّةٌ عَشْرَةٌ	12th
ثَالِثَ عَشَرَ	ثَالِثَةٌ عَشْرَةٌ	13th
عِشْرُونَ		20th
حَادٍ وَعِشْرُونَ	حَادِيَّةٌ وَعِشْرُونَ	21st
ثَانٍ وَعِشْرُونَ	ثَانِيَّةٌ وَعِشْرُونَ	22d
ثَالِثٍ وَعِشْرُونَ	ثَالِثَةٌ وَعِشْرُونَ	23d
تِسْعُونَ		90th
حَادٍ وَتِسْعُونَ	حَادِيَّةٌ وَتِسْعُونَ	91st
e tc.		

## 70. OTHER NUMERALS.

1. The Adverbial Numerals are formed as follows :—

مَرَّةً or نَوْبَةً = *once* (lit. *one time, one turn*).

ثَانِي مَرَّةً or ثَانِي مَرَّةً = *twice*.

مَرَّةً ثَالِثًا or مَرَّةً ثَالِثَةً = *thrice*.

2. The Distributive Numerals are after the following forms :—

مَوْحَدٌ or أَحَادٌ = *one by one*.

اِثْنَيْنِ or اِثْنَيْنِ or مَثْنَى or ثَنَاءً = *two by two*.

مَثَلَتُ or ثَلَاثُ = *three by three*.

مَرْبَعٌ or رُبَاعٌ = *four by four*.

3. The Multiplicative Numerals are according to the following examples :—

مُفْرَدٌ = *single*. مَثْنَى = *double, twofold*. مُثَلَّثٌ = *triple, threefold, etc.*

4. The Adjectival Numerals are of the following forms:—

ثَنَائِي = *duol, consisting of two.* ثَلَاثِي = *treble, consisting of three, etc.*

5. The Fractions are—

نِصْف = *half.* ثُلُث = *third.* رُبْع = *fourth.* عَشْر = *tenth.* Above a tenth fractions are expressed by جُزْ = *part,* مِنْ أَجْزَاء = *parts of.*

6. The Recurring Numerals are—

ثَلَاثُ الثَّلَاثِ = *every third.* رُبْعَا الرَّبْعِ = *every fourth, etc.*

7. The Approximate Numeral بَعْضُ (= *a few*) is used with the units from three to nine. The Approximate نَيْفُ (= *a few more*) is used with the tens, hundreds and thousands; نَحْوُ (= *about*) and مَا يَزِيدُ عَلَى (= *what exceeds*) followed by the number.

## XIV. Separate Particles.

### 71. PREPOSITIONS.

1. The Separable Prepositions are of two kinds. Those of the first kind are biliteral or triliteral, and have different terminations. Those of the second kind are nouns of different forms in the accusative singular, determined by the following genitive, and therefore end in fatha without tenween.

2. The Separable Prepositions of the first kind are as follows:—

إِلَى = <i>to</i> .	حَتَّى = <i>until, up to, as far as</i> .
عَلَى = <i>upon, over, above, against</i> .	عَنْ = <i>from, away from, after, for</i> .
فِي = <i>in, into, among, about</i> .	لَدَى or لَدُنْ = <i>with, by</i> .
مَعَ = <i>with</i> .	مِنْ = <i>of, from, on account of</i> .
مُذْ or مُنْذُ = <i>since</i> .	

3. إِلَى, عَلَى, and لَدَى preserve their original pronunciation before the affixes; as إِلَيْهِ. In the affixes of the third person the damma of the affix changes into kesra after the diphthong. The affix of the first singular, لَدَى, combines with إِلَى, عَلَى, and لَدَى into إِلَيَّ, عَلَيَّ, and لَدَيَّ. The ن of عَنْ, مِنْ, and لَدُنْ is doubled in connection with the affixes of the first singular; as عَنِّي, etc.

4. Separable Prepositions of the second kind are nouns of different forms in the accusative singular (1). Examples of these prepositions are as follows:—

أَمَامَ = <i>before (of place)</i> .	بَيْنَ = <i>between, among</i> .
بَعْدَ = <i>after</i> .	تَحْتَ = <i>under, beneath, over against</i> .
حَوْلَ = <i>round, about</i> .	خَلْفَ = <i>behind, after</i> .

عِنْدَ, عِنْدَ = *with, in possession of*. عِوَضَ = *instead of, for*.

فَوْقَ = *above*.

قَبْلَ = *before (of time)*.

قُدَّامَ = *before (of place)*.

وَرَاءَ = *behind, after*.

وَسْطَ = *in the midst of, among*.

These are all construct Accusatives of nouns; such as بَيْنَ = *interval*, حَوْلَ = *circumference*, etc.

## 72. ADVERBS.

1. Adverbs are classified into particles separable and inseparable; indeclinable nouns ending in damma; nouns in the Accusative. The inseparable adverbial particles have been treated. The principal Separable Adverbial Particles are as follows:—

أَجَلْ, better نَعَمْ = *yes, certainly*; confirming a previous statement.

إِذَا or إِذَنْ = *well then, in that case, if it be so*.

أَلَا compound of أَ and لَا = *not*; negative interrogative, or interrogative alternative.

أَمْ = *whether, or*; alternative of أَ.

أَمَّا compounded of أَ interrogative and مَا (= *not*).

إِنَّ = *certainly, surely, verily, truly*; joined to the Accusative of a following noun or pronominal affix. It introduces the subject, and is frequently followed by لَ with the predicate.

With 1st sg. affix اِنِّى and اِنِّى.

إِنَّمَا = *only*; restrictive; compounded of إِنَّ and مَا.

أَنَّى = *how? whence?* أَيْنَ = *where?* مِنْ أَيْنَ = *whence?*

أَيْنَمَا = *wherever*.

أَيْ = *that is*; explicative.

إِئِ = *yes*; vulgarly أَيَّوْه = إِئِ followed by the oath وَاللَّهِ.

بَلْ = *nay, nay rather, not so, on the contrary, but.*

بَلَى = *yes*; in giving affirmative answer to a negative question or proposition.

ثَمَّ, in pause ثَمَّة = *there.*

قَدْ = *already, now*; denotes that something uncertain has taken place, something expected has been realized. It also marks the position of a past act or event as prior to the present time or to another past act or event = our Perfect or Pluperfect. With the Imperfect it means *sometimes, perhaps.*

قَطُّ = *ever, never*; always with the Perfect, or Jussive, and a negative.

فَقَطُّ = *only, merely, and that is all.*

كَأَنَّ = *not at all, certainly not, by no means.*

لَا = *no, not*; negative of the Future and indefinite Present, and a prohibitive particle joined to the Jussive.

لَمْ = *not*; negative of the Perfect, but always joined to the Jussive in the sense of the Perfect. And لَمَّا = *not yet*; joined to the Jussive.

لَنْ = *not, never, not at all*; contraction for لَا أَنْ; joined to the Subjunctive.

مَا = *not*; negative of the absolute Present and of the Perfect.

مَتَى = *when?* هَلْ = *whether?* interrogative.

هُنَا, هِنَا, هُنَا = *here*, and هُنَاكَ = *there*; demonstrative.

2. Adverbs of the second class are indeclinable nouns ending in *damma*. The same substantives of which the Accusatives serve as preposi-



tions (§ 71. 1, 4) can in general be used as adverbs, in which case they take the termination *ـاً*, and are indeclinable. Examples are as follows:

مِنْ بَعْدُ, بَعْدُ = afterwards.      مِنْ تَحْتُ, تَحْتُ = beneath.  
 مِنْ فَوْقُ, فَوْقُ = above.      مِنْ قَبْلُ, قَبْلُ = before.  
 حَيْثُ = where; مِنْ حَيْثُ = whence; إِلَى حَيْثُ = whither;  
 حَيْثُمَا = wherever.

3. Adverbs of the third class are nouns in the Accusative. Examples are as follows:—

أَبَدًا of future time = *ever*; with a negative = *never*.  
 جَدًّا = *very, very much*; placed after an adjective.  
 جَمِيعًا = *together, all of you*; of two or more.  
 خَارِجًا = *outside, without*; and دَاخِلًا = *inside, within*.  
 شِمَالًا = *to the left*; and يَمِينًا = *to the right*.  
 كَثِيرًا = *much*; and قَلِيلًا = *little*.  
 لَيْلًا = *by night*; and نَهَارًا = *by day*.  
 يَوْمًا = *one day, once*; and الْآنَ = *now, at present*.  
 الْيَوْمَ = *to-day*; and غَدًا = *to-morrow*.  
 حِينَ = *when*.      رُبَّمَا = *sometimes, perhaps*.  
 رَيْثًا, رَيْثَمَا = *whilst, during*.      سَوْفَ = *lit. in the end, with Impf. denoting real futurity*.  
 سَيِّمًا and لَا سَيِّمًا = *above all, especially*.      كَيْفَ = *how?*  
 وَحْدَ only with pronominal affixes, as وَحْدَهُ = *he alone*.

### 73. CONJUNCTIONS.

1. The principal Separable Conjunctions are as follows:—

إِذَا = *when, since*; of past time; prefixed to a nominal or verbal proposition.

إِذَا = *when*; usually of future time; implying a condition; prefixed to verbal proposition.

أَمَّا, followed by فَ = *as for, as regards*.

أَنَّ = *that, so that (ut)*; compounds كَانَ = *as if*, لَّانَّ = *in order that, because, etc.*

إِنْ = *if*; وَإِنْ = *although*; compounds لَئِنْ = *verily if, etc.*

أَنَّ = *that (quod)*; followed by a noun or pronominal affix in the Acc.

إِلَّا = *except, unless*; with a preceding negative = *only*.

أَوْ = *or*.

ثُمَّ = *then, thereupon*; connecting words and clauses; implying succession at interval.

حَتَّى = *till, until, until that*; same as the preposition.

لِئَنِّ and compound لِيَكُنَّ = *in order that*; assigning a reason.

لَكِنْ and لَكِنْ = *but, yet*; لَكِنْ only before nouns and pronominal affixes in the Acc.

لَمَّا = *when, after*; with the Perf.

لَوْ = *if*; hypothetical particle.

مَا = *so long as*; denoting duration; with the Perf.

## 74. INTERJECTIONS.

1. Many words used as interjections are strictly verbs or nouns. Interjections proper are indeclinable. Of these the principal ones are—

أَ or آ, اَيَّ, اَيَّا = *O! ho!*    أَهْ, أَهَّا, أَوهْ, وَآ, وَهَّا = *ah! alas!*

هَآ = *lo! see there!*    هَلُمَّ = *come here!*    وَيْ, وَيْلُ = *woe!*

يَا before nouns in the Nom. or Acc. without, and أَيَّهَا or أَيَّا

before nouns in the Nom. with, the article = *O!*

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PARADIGMS.

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## PARADIGM A. SIMPLE FORM, STRONG VERB, ACTIVE VOICE.

Imperfect.					Perfect.	
2d Energ.	1st Energ.	Jussive.	Subj.	Indic.		
يَقْتُلْنَ	يَقْتُلَنَّ	يَقْتُلْ	يَقْتُلْ	يَقْتُلُ	قَتَلَ	Sing. 3 m.
تَقْتُلْنَ	تَقْتُلَنَّ	تَقْتُلْ	تَقْتُلْ	تَقْتُلُ	قَتَلَتْ	" 3 f.
تَقْتُلْنَ	تَقْتُلَنَّ	تَقْتُلْ	تَقْتُلْ	تَقْتُلُ	قَتَلَتْ	" 2 m.
تَقْتُلْنَ	تَقْتُلَنَّ	تَقْتُلِي	تَقْتُلِي	تَقْتُلِينَ	قَتَلْتِ	" 2 f.
أَقْتُلْنَ	أَقْتُلَنَّ	أَقْتُلْ	أَقْتُلْ	أَقْتُلُ	قَتَلْتُ	" 1 c.
....	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِ	قَتَلَا	Dual 3 m.
....	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	قَتَلَتَا	3 f.
....	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	قَتَلْتُمَا	" 2 c.
يَقْتُلُونَ	يَقْتُلُونَنَّ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلُونَ	قَتَلُوا	Plur. 3 m.
....	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	قَتَلْنَ	" 3 f.
تَقْتُلُونَ	تَقْتُلُونَنَّ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلُونَ	قَتَلْتُمْ	" 2 m.
....	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	قَتَلْتُنَّ	" 2 f.
نَقْتُلْنَ	نَقْتُلَنَّ	نَقْتُلْ	نَقْتُلْ	نَقْتُلُ	قَتَلْنَا	" 1 c.

## Imperative.

2d Energ.	1st Energ.	Simple.	
أَقْتُلْنَ	أَقْتُلَنَّ	أَقْتُلْ	Sing. 2 m.
أَقْتُلْنَ	أَقْتُلَنَّ	أَقْتُلِي	" 2 f.
....	أَقْتُلَانِ	أَقْتُلَا	Dual 2 c.
أَقْتُلْنَ	أَقْتُلَنَّ	أَقْتُلُوا	Plur. 2 m.
....	أَقْتُلْنَ	أَقْتُلْنَ	" 2 f.

## Infinitive.

قَتْلٌ

## Participle.

قَاتِلٌ  
قَاتِلَةٌ

Sing. m.

" f.

## PARADIGM B. SIMPLE FORM, STRONG VERB, PASSIVE VOICE.

Imperfect.					Perfect.	
2d Energ.	1st Energ.	Jussive.	Subj.	Indic.		
يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْ	يُقْتَلْ	يُقْتَلْ	قُتِلَ	Sing. 3 m.
تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْ	تُقْتَلْ	تُقْتَلْ	قُتِلَتْ	" 3 f.
تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْ	تُقْتَلْ	تُقْتَلْ	قُتِلَتْ	" 2 m.
تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْ	تُقْتَلْ	تُقْتَلْ	قُتِلَتْ	" 2 f.
أُقْتَلْنَ	أُقْتَلْنَ	أُقْتَلْ	أُقْتَلْ	أُقْتَلْ	قُتِلَتْ	" 1 c.
....	يُقْتَلَانِ	يُقْتَلَا	يُقْتَلَا	يُقْتَلَانِ	قُتِلَا	Dual 3 m.
....	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	قُتِلَتَا	" 3 f.
....	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	قُتِلَتَا	" 2 c.
يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلُوا	يُقْتَلُوا	يُقْتَلُونَ	قُتِلُوا	Plur. 3 m.
....	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	قُتِلْنَ	" 3 f.
تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلُوا	تُقْتَلُوا	تُقْتَلُونَ	قُتِلْتُمْ	" 2 m.
....	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	قُتِلْتُمْ	" 2 f.
نُقْتَلْنَ	نُقْتَلْنَ	نُقْتَلْ	نُقْتَلْ	نُقْتَلْ	قُتِلْنَا	" 1 c.

## Participle.

مَقْتُولٌ	Sing. m.
مَقْتُولَةٌ	" f.

## OTHER FORMS, STRONG VERB, ACTIVE VOICE.

Inf.	Imv.	Impf.	Perf.	
جُلُسٌ	اجْلِسْ	يَجْلِسُ	جَلَسَ	Sing. 3 m.
رَفَعَ	ارْفَعْ	يَرْفَعُ	رَفَعَ	" " "
فَرَّقَ	افْرِقْ	يَفْرِقُ	فَرَّقَ	" " "
خَشَنَ	اُخْشِنْ	يَخْشِنُ	خَشَنَ	" " "



## PARADIGM C. DERIVED FORMS,

XI.	X.	IX.	VIII.	VII.
اِقْتَالَ	اِسْتَقْتَدَ	اِقْتَدَ	اِقْتَدَلَ	اِنْقَدَلَ
يَقْتَالُ	يَسْتَقْتِدُ	يَقْتَدُ	يَقْتَدِلُ	يَنْقَدِلُ
اِقْتَالِ	اِسْتَقْتِدِ	اِقْتَدِلْ	اِقْتَدِلْ	اِنْقَدِلْ
مُقْتَالٌ	مُسْتَقْتِدٌ	مُقْتَدٌ	مُقْتَدِلٌ	مُنْقَدِلٌ
اِقْتِيَالٌ	اِسْتِقْتَالٌ	اِقْتِلَالٌ	اِقْتِيَالٌ	اِنْقِيَالٌ
	اُسْتَقْتَدِ		اُقْتَدِلْ	اُنْقَدِلْ
	يُسْتَقْتَدُ		يُقْتَدِلُ	يُنْقَدِلُ
	مُسْتَقْتَدٌ		مُقْتَدِلٌ	مُنْقَدِلٌ

## PARADIGM D. QUADRILITERAL

## Passive.

IV.	III.	II.	I.
اُقْبِطَرُ	اُقْمِنِطَرُ	تُقْبِطَرُ	قُبِطَرُ
يُقْبِطَرُ	يُقْمِنِطَرُ	يَتَقْبِطَرُ	يُقْبِطَرُ
مُقْبِطَرٌ	مُقْمِنِطَرٌ	مَتَقْبِطَرٌ	مُقْبِطَرٌ

## STRONG VERB, PRINCIPAL PARTS.

VI.	V.	IV.	III.	II.	
تَقَاتَلَ	تَقَتَّلَ	أَقْتَلَ	قَاتَلَ	قَتَلَ	Act Perf.
يَتَقَاتَلُ	يَتَقَتَّلُ	يُقْتَلُ	يُقَاتِلُ	يُقْتَلُ	" Impf.
تَقَاتَلْ	تَقَتَّلْ	أَقْتِلْ	قَاتِلْ	قَتِلْ	" Imv.
مُتَقَاتِلٌ	مُتَقَتِّلٌ	مُقْتَلٌ	مُقَاتِلٌ	مُقْتَلٌ	" Part.
تَقَاتُلْ	تَقَتَّلْ	إِقْتَالٌ	قِتَالٌ	تَقْتِيلٌ	" Inf.
			مُقَاتَلَةٌ	تَقْتِيلَةٌ	
تُقَاتَلُ	تُقَتَّلُ	أُقْتَلُ	قُوتِلَ	قُتِلَ	Pass. Perf.
يُتَقَاتَلُ	يُتَقَتَّلُ	يُقْتَلُ	يُقَاتَلُ	يُقْتَلُ	" Impf.
مُتَقَاتِلٌ	مُتَقَتِّلٌ	مُقْتَلٌ	مُقَاتِلٌ	مُقْتَلٌ	" Part.

## VERB, PRINCIPAL PARTS.

## Active.

IV.	III.	II.	I.	
اقْتَمَطَ	اقْتَمَنَطَ	تَقَمَطَ	قَمَطَ	Perfect.
يَقْمَطُ	يَقْمَنَطُ	يَتَقَمَطُ	يُقَمَطُ	Imperfect.
اقْتَمِطْ	اقْتَمَنِطْ	تَقْمِطْ	قَمِطْ	Imperative.
مُقْمِطٌ	مُقْمَنِطٌ	مُتَقَمِطٌ	مُقَمِطٌ	Participle.
اقْتِمِطَارٌ	اقْتَمِنِطَارٌ	تَقْمِطٌ	قَمِطَةٌ	Infinitive.
			قَمِطَارٌ	

## PARADIGM E. DOUBLED VERB, ACTIVE VOICE.

Imperfect.					Perfect.	
2d Energ.	1st Energ.	Jussive.	Subj.	Indic.		
يَمْدُنْ	يَمْدَنّ	يَمْدُ	يَمْدَ	يَمْدُ	مَدَّ	Sing. 3 m.
تَمْدُنْ	تَمْدَنّ	تَمْدُ	تَمْدَ	تَمْدُ	مَدَّتْ	" 3 f.
تَمْدُنْ	تَمْدَنّ	تَمْدُ	تَمْدَ	تَمْدُ	مَدَدَتْ	" 2 m.
تَمْدُنْ	تَمْدَنّ	تَمْدِي	تَمْدِي	تَمْدِيْنَ	مَدَدْتِ	" 2 f.
أَمْدُنْ	أَمْدَنّ	أَمْدُ	أَمْدَ	أَمْدُ	مَدَدْتُ	" 1 c.
....	يَمْدَانِ	يَمْدَا	يَمْدَا	يَمْدَانِ	مَدَّا	Dual 3 m.
..	تَمْدَانِ	تَمْدَا	تَمْدَا	تَمْدَانِ	مَدَّتَا	" 3 f.
....	تَمْدَانِ	تَمْدَا	تَمْدَا	تَمْدَانِ	مَدَدْتُمَا	" 2 c.
يَمْدُنْ	يَمْدَنّ	يَمْدُوا	يَمْدُوا	يَمْدُونَ	مَدُّوا	Plur. 3 m.
....	يَمْدُونَا	يَمْدُونَ	يَمْدُونَ	يَمْدُونَ	مَدَدْنَ	" 3 f.
تَمْدُنْ	تَمْدَنّ	تَمْدُوا	تَمْدُوا	تَمْدُونَ	مَدَدْتُمْ	" 2 m.
....	تَمْدُونَا	تَمْدُونَ	تَمْدُونَ	تَمْدُونَ	مَدَدْتُنَّ	" 2 f.
نَمْدُنْ	نَمْدَنّ	نَمْدُ	نَمْدَ	نَمْدُ	مَدَدْنَا	" 1 c.

## Imperative.

2d Energ.	1st Energ.	Simple.	
أَمْدُنْ	أَمْدَنّ	أَمْدُ	Sing. 2 m.
أَمْدُنْ	أَمْدَنّ	أَمْدِي	" 2 f.
....	أَمْدَانِ	أَمْدَا	Dual 2 c.
أَمْدُنْ	أَمْدَنّ	أَمْدُوا	Plur. 2 m.
....	أَمْدُونَا	أَمْدُونَ	" 2 f.

## Infinitive.

مَدَّ

## Participle.

مَادٍ  
مَادَّةٌ

Sing. m.

" f.

## PARADIGM F. DOUBLED VERB, PASSIVE VOICE.

Imperfect.					Perfect.	
2d Energ.	1st Energ.	Jussive.	Subj.	Indic.		
يُمَدَّن	يُمَدَّن	يُمَدِّنْ	يُمَدَّ	يُمَدُّ	مُدَّ	Sing. 3 m.
تُمَدَّن	تُمَدَّن	تُمَدِّنْ	تُمَدَّ	تُمَدُّ	مُدَّتْ	" 3 f.
تُمَدَّن	تُمَدَّن	تُمَدِّنْ	تُمَدَّ	تُمَدُّ	مُدِدَتْ	" 2 m.
تُمَدَّن	تُمَدَّن	تُمَدِّي	تُمَدِّي	تُمَدِّيَن	مُدِدَتْ	" 2 f.
أُمَدَّن	أُمَدَّن	أُمَدِّنْ	أُمَدَّ	أُمَدُّ	مُدِدْتُ	" 1 c.
....	يُمَدَّانِ	يُمَدَّا	يُمَدَّا	يُمَدَّانِ	مُدَّا	Dual 3 m.
....	تُمَدَّانِ	تُمَدَّا	تُمَدَّا	تُمَدَّانِ	مُدَّتَا	" 3 f.
....	تُمَدَّانِ	تُمَدَّا	تُمَدَّا	تُمَدَّانِ	مُدِدْتُمَا	" 2 c.
يُمَدَّن	يُمَدَّن	يُمَدِّوْا	يُمَدِّوْا	يُمَدُّوْنَ	مُدُّوْا	Plur. 3 m.
....	يُمَدَّدَانِ	يُمَدَّدَن	يُمَدَّدَن	يُمَدَّدَن	مُدِدْن	" 3 f.
تُمَدَّن	تُمَدَّن	تُمَدِّوْا	تُمَدِّوْا	تُمَدُّوْنَ	مُدِدْتُمْ	" 2 m.
....	تُمَدَّدَانِ	تُمَدَّدَن	تُمَدَّدَن	تُمَدَّدَن	مُدِدْتُنَّ	" 2 f.
نُمَدَّن	نُمَدَّن	نُمَدِّنْ	نُمَدَّ	نُمَدُّ	مُدِدْنَا	" 1 c.

## Participle.

مُمَدَّدٌ	Sing. m.
مُمَدَّدَةٌ	" f.

## OTHER FORMS, DOUBLED VERB, ACTIVE VOICE.

Imv.	Jus.	Impf.	Perf.	
مُدُّ	يُمَدِّ	....	....	Sing. 3 m.
فَرِّ or فَرِّ	يَفَرِّ or يَفَرِّ	يَفَرِّ	فَرَّ	" " "
مَلِّ or مَلِّ	يَمَلِّ or يَمَلِّ	يَمَلِّ	مَلَّ	" " "

## PARADIGM G. DOUBLED VERB, DERIVED FORMS.

X.	VIII.	VII.	VI.	V.	IV.	III.	II.	
اِسْتَمَدَّ	اِمْتَدَّ	اِنْمَدَّ	تَمَادَدَ or تَمَادَّ	تَمَدَّدَ	اَمَدَّ	مَادَدَ or مَادَّ	مَدَدَ	Act. Perf.
يَسْتَمِدُّ	يَمْتَدُّ	يَنْمَدُّ	يَتَمَادَدُ or يَتَمَادُّ	يَتَمَدَّدُ	يُمِدُّ	يُمَادِدُ or يُمَادُّ	يُمَدِّدُ	Act. Impf.
اِسْتَمِدَّ	اِمْتَدَّ	اِنْمَدَّ	تَمَادَدَ	تَمَدَّدَ	اَمَدَّ	مَادَدَ	مَدَدَ	Act. Impv.
or اِسْتَمِدَّ					or اَمَدَّ			
مُسْتَمِدٌّ	مُتَمَدِّدٌ	مُنْمَدِّدٌ	مُتَمَادِدٌ or مُتَمَادِّدٌ	مُتَمَدَّدٌ	مُمِدٌّ	مُمَادِدٌ or مُمَادِّدٌ	مُمَدِّدٌ	Act. Part.
اِسْتَمَدَّادٌ	اِمْتَدَّادٌ	اِنْمَدَّادٌ	تَمَادَّدُ or تَمَادِّدُ	تَمَدَّدُ	اَمَدَّادٌ	مَادَّدُ or مَادِّدُ	تَمَدِّدٌ	Act. Inf.
اُسْتَمِدَّ	اُمْتَدَّ	اُنْمَدَّ	تُمَادَّدُ	تُمَدَّدُ	اُمَدَّ	مُودَدٌ	مُدَدٌ	Pass. Perf.
يُسْتَمِدُّ	يُمْتَدُّ	يُنْمَدُّ	يَتُمَادَّدُ or يَتُمَادِّدُ	يَتُمَدَّدُ	يُمَدُّ	يُمَادِدُ or يُمَادِّدُ	يُمَدِّدُ	Pass. Impf.
مُسْتَمِدٌّ	مُتَمَدِّدٌ	مُنْمَدِّدٌ	مُتُمَادَّدُ or مُتُمَادِّدٌ	مُتُمَدَّدٌ	مُمَدِّدٌ	مُمَادِدٌ or مُمَادِّدٌ	مُمَدِّدٌ	Pass. Part.

## PARADIGM H. HAMZATED VERB, DIFFERENT FORMS.

## 1. Forms having Hamza for the first radical.

Passive.			Active.		
Impf.	Perf.	Impv.	Impf.	Perf.	
يُؤَثِّرُ	اَثَّرَ	اِثِّرْ	يَاثِّرُ	اَثَّرَ	(= to relate).
يُؤْمَلُ	اُمِلَ	اُؤْمَلْ	يَأْمَلُ	اَمَلَ	(= to hope).
يُورَجُ	اُرِجَ	اِيرِجْ	يَأْرَجُ	اَرَجَ	(= to exhale).
يُؤَسَّلُ	اِسْلَ	(اُؤَسَّلْ)	يَأْسَلُ	اَسَلَ	(= to be slender).

## PARADIGM H, CONTINUED.

## 2. Forms having Hamza for the second radical.

يُسَالُ	سُئِلَ	إِسْأَلَ	يَسْأَلُ	سَأَلَ (= to ask).
يُسَامُ	سُمِمَ	إِسَامَ	يَسَامُ	سَمِمَ (= to be averse).
يُلَامُ	لُمِمَ	الْمُومَ	يَلُومُ	لُومَ (= to blame).

## 3. Forms having Hamza for the third radical.

يُبْرَأُ	بُرِيَ	أَبْرَأَ	يَبْرَأُ	بَرَأَ (= to create).
يُهْنَأُ	هِنِيَ	أَهْنِيَ	يَهْنِي	هَنَأَ (= to congratulate).
يُخْطَأُ	خُطِيَ	أَخْطَأَ	يَخْطَأُ	خَطِيَ (= to sin).
يُجْرَأُ	جَرِيَ	أَجْرَوُ	يَجْرُو	جَرَوُ (= to be brave).

The inflection is similar to the strong verb, e. g.,

etc.	أَثَرَتَ	أَثَرْتُ	أَثَرَ	Perf. Act.
etc.	أَثَرَتْ	أَثَرْتُ	أَثِرَ	" Pass.
etc.		تَأَثَّرُ	يَأْثُرُ	Impf. Act.
etc.		تَوَثَّرَ	يُوَثِّرُ	" Pass.
etc.	سَأَلَتْ	سَأَلْتُ	سَأَلَ	Perf. Act.
etc.	سُئِلَتْ	سُئِلْتُ	سُئِلَ	" Pass.
etc.		تَسْأَلُ	يَسْأَلُ	Impf. Act.
etc.		تُسْأَلُ	يُسْأَلُ	" Pass.
etc.	بَرَأَتْ	بَرَأْتُ	بَرَأَ	Perf. Act.
etc.	بُرِئَتْ	بُرِئْتُ	بُرِيَ	" Pass.
etc.		تَبْرَأُ	يَبْرَأُ	Impf. Act.
etc.		تُبْرَأُ	يُبْرَأُ	" Pass.



## PARADIGM I. DERIVED FORMS,

X.	VIII.	VII.	VI.	V.
اِسْتَاثِرَ يَسْتَاثِرُ اِسْتَاثِرَ مُسْتَاثِرٌ اِسْتِثَارَ اِسْتِثَارَ اِسْتِثَارَ اِسْتِثَارَ اِسْتِثَارَ اِسْتِثَارَ	اِثْتَرَّ يَاثِرُ اِثْتَرَّ مُوَثِّرٌ اِثْتَارَ اِثْتَارَ اِثْتَارَ اِثْتَارَ اِثْتَارَ اِثْتَارَ	See § 49. 13.	تَاثَرَ يَتَاثِرُ تَاثَرَ مُتَاثِرٌ تَاثَرَ تُوَثِّرُ يَتَاثِرُ مُتَاثِرٌ	تَاثَرَ يَتَاثِرُ تَاثَرَ مُتَاثِرٌ تَاثَرَ تُوَثِّرُ يَتَاثِرُ مُتَاثِرٌ
اِسْتَسَالَ يَسْتَسِلُ اِسْتَسَالَ مُسْتَسِلٌ اِسْتَسَالَ اِسْتَسَالَ اِسْتَسَالَ اِسْتَسَالَ اِسْتَسَالَ اِسْتَسَالَ	اِسْتَالَ يَسْتَلُ اِسْتَلَّ مُسْتَلٌ اِسْتَالَ اِسْتَلَّ اِسْتَلَّ اِسْتَلَّ اِسْتَلَّ اِسْتَلَّ	اِنْسَالَ يَنْسِلُ اِنْسِلَ مُنْسِلٌ اِنْسَالَ اِنْسِلَ اِنْسِلَ اِنْسِلَ اِنْسِلَ اِنْسِلَ	تَسَاءَلَ يَتَسَاءَلُ تَسَاءَلَ مُتَسَاءِلٌ تَسَاءَلُ تُسَوِّلُ يَتَسَاءَلُ مُتَسَاءَلٌ	تَسَاءَلَ يَتَسَاءَلُ تَسَاءَلَ مُتَسَاءِلٌ تَسَاءَلُ تُسَوِّلُ يَتَسَاءَلُ مُتَسَاءَلٌ
اِسْتَبْرَأَ يَسْتَبْرِئُ اِسْتَبْرَأَ مُسْتَبْرِئٌ اِسْتَبْرَأَ اِسْتَبْرَأَ اِسْتَبْرَأَ اِسْتَبْرَأَ اِسْتَبْرَأَ اِسْتَبْرَأَ	اِبْتَرَأَ يَبْتَرِي اِبْتَرَأَ مَبْتَرِيٌ اِبْتَرَأَ اِبْتَرَأَ اِبْتَرَأَ اِبْتَرَأَ اِبْتَرَأَ اِبْتَرَأَ	اِنْبَرَأَ يَنْبَرِي اِنْبَرِي مَنْبَرِيٌ اِنْبَرَأَ اِنْبَرِي اِنْبَرِي اِنْبَرِي اِنْبَرِي اِنْبَرِي	تَبَارَأَ يَتَبَارَأُ تَبَارَأَ مُتَبَارِئٌ تَبَارَأَ تُبَرِّئُ يَتَبَارَأُ مُتَبَارِئٌ	تَبَرَأَ يَتَبَرَأُ تَبَرَأَ مُتَبَرِّئٌ تَبَرَأَ تُبَرِّئُ يَتَبَرَأُ مُتَبَرِّئٌ

## HAMZATED VERBS, PRINCIPAL PARTS.

IV.	III.	II.	
آثَرَ	آثَرَ	آثَرَ	Perfect Active.
يُؤَثِّرُ	يُؤَثِّرُ	يُؤَثِّرُ	Imperfect "
آثِرْ	آثِرْ	آثِرْ	Imperative "
مُؤَثِّرٌ	مُؤَثِّرٌ	مُؤَثِّرٌ	Participle "
إِثَارَةٌ	إِثَارَةٌ	تَأْثِيرٌ	Infinitive "
أُثِرَ	أُثِرَ	أُثِرَ	Perfect Passive.
يُؤَثَّرُ	يُؤَثَّرُ	يُؤَثَّرُ	Imperfect "
مُؤَثَّرٌ	مُؤَثَّرٌ	مُؤَثَّرٌ	Participle "
أَسَأَلَ	سَأَلَ	سَأَلَ	Perfect Active.
يُسْأَلُ	يُسْأَلُ	يُسْأَلُ	Imperfect "
أَسْأَلْ	سَأَلْ	سَلْ	Imperative "
مُسْأَلٌ	مُسْأَلٌ	مُسْأَلٌ	Participle "
إِسْأَالٌ	مُسَآلَةٌ	تَسْئِيلٌ	Infinitive "
أُسْئِلَ	سُئِلَ	سُئِلَ	Perfect Passive.
يُسْأَلُ	يُسْأَلُ	يُسْأَلُ	Imperfect "
مُسْأَلٌ	مُسْأَلٌ	مُسْأَلٌ	Participle "
أَبْرَأَ	بَارَأَ	بَرَأَ	Perfect Active.
يُبْرِئُ	يُبَارِئُ	يُبْرِئُ	Imperfect "
أَبْرِئْ	بَارِئْ	بَرِئْ	Imperative "
مُبْرِئٌ	مُبَارِئٌ	مُبْرِئٌ	Participle "
إِبْرَاءٌ	مُبَارَاةٌ	تَبْرِئَةٌ	Infinitive "
أُبْرِئَ	بُرِيَ	بُرِيَ	Perfect Passive.
يُبْرِئُ	يُبَارِئُ	يُبْرِئُ	Imperfect "
مُبْرِئٌ	مُبَارِئٌ	مُبْرِئٌ	Participle "

PARADIGM K. ASSIMILATED VERB, DIFFERENT FORMS AND DERIVED FORMS.

Section 4

Infinitive.	Imperat.	Passive.		Active.		Initial و
		Imperfect.	Perfect.	Imperfect.	Perfect.	
وَعَدَ	عِدْ	يُوعَدُ	وُعِدَ	يَعِدُ	وَعَدَ	= to promise.
وَرِثَ	رِثْ	يُورِثُ	وُرِثَ	يَرِثُ	وَرِثَ	= to inherit.
وَضَعَ	ضَعْ	يُوضَعُ	وُضِعَ	يَضَعُ	وَضَعَ	= to place.
وَجَلَ	اِجْلَدْ	[يُوجَلُ]	[وُجِلَ]	يُوجَلُ	وَجَلَ	= to be afraid.
وَسَمَّ	اُسِّمْ	[يُوسَمُ]	[وُسِمَ]	يُوسَمُ	وَسَمَّ	= to be beautiful.
						Initial ي
يَنَعَ	اِئْنَعْ	يُؤْنَعُ	يُنَعَ	يَيْنَعُ	يَنَعَ	= to ripen.
يَبَسَ	اِئْبَسْ	يُؤْبَسُ	يُبَسَ	يِيْبَسُ	يَبَسَ	= to be dry.
يَفْعُ	اِئْفَعْ	يُؤْفَعُ	يُفْعُ	يِيْفَعُ	يَفْعُ	= to ascend.
يَسِرَ	اُوسِرْ	يُؤْسِرُ	يُسِرَ	يِيْسِرُ	يَسِرَ	= to be easy.
						Derived Forms.
تَوَعَّدَ	وَعِّدْ	يُوعَّدُ	وُعِدَ	يُوعِّدُ	وَعَّدَ	2d Form.
مُؤَاعَدَ	وَاعِدْ	يُؤَاعَدُ	وُوعِدَ	يُؤَاعِّدُ	وَاعَدَ	3d "
اِئْعَادَ	اُوعِدْ	يُؤْعَدُ	اُوعِدَ	يُؤْعِدُ	اُوعَدَ	4th "
تَوَعَّدَ	تَوَعِّدْ	يُتَوَعَّدُ	تُوَعِدَ	يَتَوَعَّدُ	تَوَعَّدَ	5th "
تَوَاعَدَ	تَوَاعِدْ	يُتَوَاعَدُ	تُوَاعِدَ	يَتَوَاعَدُ	تَوَاعَدَ	6th "
اِنْعَوَادَ	اِنْعَوِدْ	يُنْعَوَدُ	اُنْعَوِدَ	يُنْعَوَدُ	اِنْعَوَدَ	7th "
اِتْعَادَ	اِتْعَدْ	يُتْعَدُ	اِتْعِدَ	يَتْعَدُ	اِتْعَدَ	8th "
اِسْتِيعَادَ	اِسْتِوَعِدْ	يُسْتَوَعَّدُ	اُسْتَوَعِدَ	يُسْتَوَعِّدُ	اِسْتَوَعَّدَ	10th "

## PARADIGM K, CONTINUED.

The inflection of tenses follows the strong verb, e. g.,

etc.	وَعَدْتُ	وَعَدْتَ	وَعَدَ	Perfect.
etc.		تَعِدُ	يَعِدُ	Imperfect.
etc.		تَوْسَمُ	يَوْسَمُ	"

PARADIGM L. HOLLOW VERB, DIFFERENT FORMS AND PRINCIPAL PARTS  
OF DERIVED FORMS.

Passive.		Active.			
Impf.	Perf.	Imv.	Impf.	Perf.	
يُقَالُ	قِيْدَ	قُلْ	يَقُولُ	قَالَ	= to say.
يُبَاعُ	بِيعَ	بِعْ	يَبِيعُ	بَاعَ	= to sell.
يُخَافُ	خِيفَ	خَفْ	يَخَافُ	خَافَ	= to fear.

Part.	Inf.	Imv.	Passive.		Active.		
			Impf.	Perf.	Impf.	Perf.	
Participles of the Derived Forms are made by prefixing ' to the Imperfect.	تَقْوِيْلٌ	تَوَلَّ	يُقَوَّلُ	تَوَلَّى	يَقْوُلُ	تَوَلَّى	2d Form.
	مُقَاوَلَةٌ	قَاوَلْ	يُقَاوَلُ	تَوَرَّى	يُقَاوِلُ	قَاوَلَّ	3d "
	اِفْاَلَةٌ	اَفَلْ	يُقَالُ	اُفِيْدَ	يُقِيْدُ	اَفَالَ	4th "
	تَقْوَلٌ	تَقَوَّلْ	يَتَقَوَّلُ	تَقَوَّلَ	يَتَقَوِّلُ	تَقَوَّلَ	5th "
	تَقَاوَلٌ	تَقَاوَلْ	يَتَقَاوَلُ	تَقَاوَلَّ	يَتَقَاوِلُ	تَقَاوَلَّ	6th "
	اِنْقِيَالٌ	اِنْقَلْ	يُنْقَالُ	اُنْقِيْدَ	يُنْقِلُ	اِنْقَالَ	7th "
	اِغْتِيَالٌ	اِغْتَلْ	يُغْتَالُ	اُغْتِيْدَ	يُغْتِلُ	اِغْتَالَ	8th "
	اِسْتِقَالَةٌ	اِسْتَقِلْ	يُسْتَقَالُ	اُسْتَقِيْدَ	يُسْتَقِلُ	اِسْتَقَالَ	10th "

## PARADIGM M. HOLLOW VERB, MEDIAL , ACTIVE VOICE.

Imperfect.					Perfect.	
2d Energ.	1st Energ.	Jussive.	Subj.	Indic.		
يَقُولْنَ	يَقُولَنَّ	يَقُلْ	يَقُولَ	يَقُولُ	قَالَ	Sing. 3 m.
تَقُولْنَ	تَقُولَنَّ	تَقُلْ	تَقُولَ	تَقُولُ	قَالَتْ	" 3 f.
تَقُولْنَ	تَقُولَنَّ	تَقُلْ	تَقُولَ	تَقُولُ	قُلْتَ	" 2 m.
تَقُولْنَ	تَقُولَنَّ	تَقُولِي	تَقُولِي	تَقُولِينَ	قُلْتِ	" 2 f.
أَقُولْنَ	أَقُولَنَّ	أَقُلْ	أَقُولَ	أَقُولُ	قُلْتُ	" 1 c.
....	يَقُولَانِ	يَقُولَا	يَقُولَا	يَقُولَانِ	قَالَا	Dual 3 m.
....	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	قَالَتَا	" 3 f.
....	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	قُلْتُمَا	" 2 c.
يَقُولُنَّ	يَقُولُنَّ	يَقُولُوا	يَقُولُوا	يَقُولُونَ	قَالُوا	Plur. 3 m.
....	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	قُلْنَ	" 3 f.
تَقُولُنَّ	تَقُولُنَّ	تَقُولُوا	تَقُولُوا	تَقُولُونَ	قُلْتُمْ	" 2 m.
....	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	قُلْتُنَّ	" 2 f.
تَقُولُنَّ	تَقُولُنَّ	نَقُلْ	نَقُولَ	نَقُولُ	قُلْنَا	" 1 c.

## Imperative.

2d Energ.	1st Energ.	Simple.	
قُولْنَ	قُولَنَّ	قُلْ	Sing. 2 m.
قُولِينَ	قُولِينَ	قُولِي	" 2 f.
....	قُولَانِ	قُولَا	Dual 2 c.
قُولُنَّ	قُولُنَّ	قُولُوا	Plur. 2 m.
....	قُلْنَ	قُلْنَ	" 2 f.

## Infinitive.

قَوْلٌ

## Participle.

قَائِلٌ  
قَائِلَةٌ

Sing. m.

" f.

## PARADIGM N. HOLLOW VERB, MEDIAL ي, ACTIVE VOICE.

Imperfect.					Perfect.	
2d Energ.	1st Energ.	Jussive.	Subj.	Indic.		
يَسِيرَنَّ	يَسِيرَنَّ	يَسِرْ	يَسِيرَ	يَسِيرُ	سَارَ	Sing. 3 m.
تَسِيرَنَّ	تَسِيرَنَّ	تَسِرْ	تَسِيرَ	تَسِيرُ	سَارَتْ	" 3 f.
تَسِيرَنَّ	تَسِيرَنَّ	تَسِرْ	تَسِيرَ	تَسِيرُ	سِرَتْ	" 2 m.
تَسِيرَنَّ	تَسِيرَنَّ	تَسِيرِي	تَسِيرِي	تَسِيرِينَ	سِرَتْ	" 2 f.
أَسِيرَنَّ	أَسِيرَنَّ	أَسِرْ	أَسِيرَ	أَسِيرُ	سِرْتُ	" 1 c.
....	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	يَسِيرَانِ	سَارَا	Dual 3 m.
....	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانِ	سَارَتَا	" 3 f.
....	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانِ	سِرْتُمَا	" 2 c.
يَسِيرُونَ	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	يَسِيرُونَ	سَارُوا	Plur. 3 m.
....	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	سِرْنَ	" 3 f.
تَسِيرُونَ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	تَسِيرُونَ	سِرْتُمْ	" 2 m.
....	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	سِرْتُنَّ	" 2 f.
نَسِيرَنَّ	نَسِيرَنَّ	نَسِرْ	نَسِيرَ	نَسِيرُ	سِرْنَا	" 1 c.

## Imperative.

2d Energ.	1st Energ.	Simple.	
سِيرَنَّ	سِيرَنَّ	سِرْ	Sing. 2 m.
سِيرَنَّ	سِيرَنَّ	سِيرِي	" 2 f.
....	سِيرَانِ	سِيرَا	Dual 2 c.
سِيرُونَ	سِيرُونَ	سِيرُوا	Plur. 2 m.
....	سِرْنَ	سِرْنَ	" 2 f.

## Infinitive.

سِيرَ

## Participle.

سَائِرٌ  
سَائِرَةٌ

Sing. m.

" f.



## PARADIGM O. HOLLOW VERB, MEDIAL و, AND ي, PASSIVE VOICE.

Imperfect.					Perfect.	
2d Energ.	1st Energ.	Jussive.	Subj.	Indic.		
يُقَالْنَ	يُقَالَنَّ	يُقَدْ	يُقَالَ	يُقَالُ	قِيلَ	Sing. 3 m.
تُقَالْنَ	تُقَالَنَّ	تُقَدْ	تُقَالَ	تُقَالُ	قِيلَتْ	" 3 f.
تُقَالْنَ	تُقَالَنَّ	تُقَدْ	تُقَالَ	تُقَالُ	قِلْتَ	" 2 m.
تُقَالْنَ	تُقَالَنَّ	تُقَالِي	تُقَالِي	تُقَالِينَ	قِلْتِ	" 2 f.
أُقَالْنَ	أُقَالَنَّ	أُقَدْ	أُقَالَ	أُقَالُ	قِلْتُ	" 1 c.
....	يُقَالَانِ	يُقَالَا	يُقَالَا	يُقَالَانِ	قِيلَا	Dual 3 m.
....	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانِ	قِيلَتَا	" 3 f.
....	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانِ	قِلْتُمَا	" 2 c.
يُقَالُونَ	يُقَالُونَّ	يُقَالُوا	يُقَالُوا	يُقَالُونَ	قِيلُوا	Plur. 3 m.
....	يُقَالُنَّ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	قِلْنَ	" 3 f.
تُقَالُونَ	تُقَالُونَّ	تُقَالُوا	تُقَالُوا	تُقَالُونَ	قِلْتُمْ	" 2 m.
....	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	قِلْتُنَّ	" 2 f.
تُقَالُونَ	تُقَالُونَّ	تُقَدْ	تُقَالَ	تُقَالُ	قِلْنَا	" 1 c.

## Participle.

مَبِيعٌ	مَقُولٌ	Sing. m.
مَبِيعَةٌ	مَقُولَةٌ	" f.

PARADIGM P. DEFECTIVE VERB, DIFFERENT FORMS AND PRINCIPAL PARTS OF DERIVED FORMS.

Passive.		Active.			
Impf.	Perf.	Imv.	Impf.	Perf.	
يُنْدَى	نُدِيَ	اُنْدُ	يَنْدُو	نَدَا	= to call.
يُرْمَى	رُمِيَ	اُرِم	يَرْمِي	رَمَى	= to throw.
يُرْضَى	رُضِيَ	اِرْضَ	يَرْضَى	رَضِيَ	= to be pleased.
يُسْعَى	سُعِيَ	اِسْعَ	يَسْعَى	سَعَى	= to go quickly.
[يُسْرَى]	[سُرِيَ]	اُسْرُ	يَسْرُو	سَرَوْ	= to be noble.

Infinitive.	Imperat.	Passive.		Active.		
		Imperfect.	Perfect.	Imperfect.	Perfect.	
تَغْرِئَة	عَرِّ	يُغْرِئ	عُرِّئ	يُغْرِئ	عَرِّئ	2d Form.
مُغَارَاة	عَارِ	يُغَارِئ	عُورِئ	يُغَارِئ	عَارِئ	3d "
اِغْرَاة	اَعْرِ	يُغْرِئ	اُعْرِئ	يُغْرِئ	اَعْرِئ	4th "
تَغَزَّ	تَغَزَّ	يَتَغَزَّ	تُغَزَّ	يَتَغَزَّ	تَغَزَّ	5th "
تَغَارِ	تَغَارِ	يَتَغَارِئ	تُغَارِئ	يَتَغَارِئ	تَغَارِئ	6th "
اِنْغِرَاة	اِنْعَرِ	يُنْغَرِئ	اُنْعَرِئ	يُنْغَرِئ	اِنْعَرِئ	7th "
اِغْتِرَاة	اِعْتَرِ	يُغْتَرِئ	اُعْتَرِئ	يُغْتَرِئ	اِعْتَرِئ	8th "
اِسْتِغْرَاة	اِسْتِغْرِ	يُسْتِغْرِئ	اُسْتِغْرِئ	يُسْتِغْرِئ	اِسْتِغْرِئ	10th "

PARADIGM R. DEFECTIVE VERB, THIRD RADICAL و, MEDIAL RADICAL  
FATHAED, ACTIVE VOICE.

Imperfect.					Perfect.	
2d Energ.	1st Energ.	Jussive.	Subj.	Indic.		
يَنْدُونَ	يَنْدُونَ	يَنْدُ	يَنْدَوْ	يَنْدُو	نَدَا	Sing. 3 m.
تَنْدُونَ	تَنْدُونَ	تَنْدُ	تَنْدَوْ	تَنْدُو	نَدَتْ	" 3 f.
تَنْدُونَ	تَنْدُونَ	تَنْدُ	تَنْدَوْ	تَنْدُو	نَدَوْتَ	" 2 m.
تَنْدِينَ	تَنْدِينَ	تَنْدِي	تَنْدِي	تَنْدِينَ	نَدَوْتَ	" 2 f.
أَنْدُونَ	أَنْدُونَ	أَنْدُ	أَنْدَوْ	أَنْدُو	نَدَوْتُ	" 1 c.
....	يَنْدَوَانِ	يَنْدُوا	يَنْدُوا	يَنْدَوَانِ	نَدَا	Dual 3 m.
....	تَنْدَوَانِ	تَنْدُوا	تَنْدُوا	تَنْدَوَانِ	نَدَتَا	" 3 f.
....	تَنْدَوَانِ	تَنْدُوا	تَنْدُوا	تَنْدَوَانِ	نَدَوْكُمَا	" 2 c.
يَنْدُونَ	يَنْدُونَ	يَنْدُوا	يَنْدُوا	يَنْدُونَ	نَدَا	Plur. 3 m.
....	يَنْدَوْنَ	يَنْدُونَ	يَنْدُونَ	يَنْدُونَ	نَدَوْنَ	" 3 f.
تَنْدُونَ	تَنْدُونَ	تَنْدُوا	تَنْدُوا	تَنْدُونَ	نَدَوْكُم	" 2 m.
....	تَنْدَوْنَ	تَنْدُونَ	تَنْدُونَ	تَنْدُونَ	نَدَوْكُنَّ	" 2 f.
نَنْدُونَ	نَنْدُونَ	نَنْدُ	نَنْدَوْ	نَنْدُو	نَدَوْنَا	" 1 c.

## Imperative.

2d Energ.	1st Energ.	Simple.	
أَنْدُونَ	أَنْدُونَ	أَنْدُ	Sing. 2 m.
أَنْدِينَ	أَنْدِينَ	أَنْدِي	" 2 f.
....	أَنْدَوَانِ	أَنْدُوا	Dual 2 c.
أَنْدُونَ	أَنْدُونَ	أَنْدُوا	Plur. 2 m.
....	أَنْدَوْنَ	أَنْدُونَ	" 2 f.

## Infinitive.

نَدُو

## Participle.

نَادٍ  
نَادِيَّةٌ

Sing. m.

" f.

PARADIGM 8. DEFECTIVE VERB, THIRD RADICAL ي, MEDIAL RADICAL  
FATHAED, ACTIVE VOICE.

Imperfect.					Perfect.	
2d Energ.	1st Energ.	Jussive.	Subj.	Indic.		
يَرْمِيَنَّ	يَرْمِيَنَّ	يَرْمِ	يَرْمِي	يَرْمِي	رَمَى	Sing. 3 m.
تَرْمِيَنَّ	تَرْمِيَنَّ	تَرْمِ	تَرْمِي	تَرْمِي	رَمَتْ	" 3 f.
تَرْمِيَنَّ	تَرْمِيَنَّ	تَرْمِ	تَرْمِي	تَرْمِي	رَمَيْتَ	" 2 m.
تَرْمِيَنَّ	تَرْمِيَنَّ	تَرْمِي	تَرْمِي	تَرْمِيَنَّ	رَمَيْتِ	" 2 f.
أَرْمِيَنَّ	أَرْمِيَنَّ	أَرْمِ	أَرْمِي	أَرْمِي	رَمَيْتُ	" 1 c.
....	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	يَرْمِيَانِ	رَمَيَا	Dual 3 m.
...	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	رَمَتَا	" 3 f.
....	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	رَمَيْتُمَا	" 2 c.
يَرْمُونُ	يَرْمُونُ	يَرْمُوا	يَرْمُوا	يَرْمُونُ	رَمَوْا	Plur. 3 m.
....	يَرْمِيَانِ	يَرْمِيَنَّ	يَرْمِيَنَّ	يَرْمِيَنَّ	رَمَيْنَ	" 3 f.
تَرْمُونُ	تَرْمُونُ	تَرْمُوا	تَرْمُوا	تَرْمُونُ	رَمَيْتُمْ	" 2 m.
....	تَرْمِيَانِ	تَرْمِيَنَّ	تَرْمِيَنَّ	تَرْمِيَنَّ	رَمَيْتُنَّ	" 2 f.
تَرْمِيَنَّ	تَرْمِيَنَّ	تَرْمِ	تَرْمِي	تَرْمِي	رَمَيْنَا	" 1 c.

## Imperative.

2d Energ.	1st Energ.	Simple.	
أَرْمِيَنَّ	أَرْمِيَنَّ	أَرْمِ	Sing. 2 m.
أَرْمِيَنَّ	أَرْمِيَنَّ	أَرْمِي	" 2 f.
....	أَرْمِيَانِ	أَرْمِيَا	Dual 2 c.
أَرْمُونُ	أَرْمُونُ	أَرْمُوا	Plur. 2 m.
....	أَرْمِيَانِ	أَرْمِيَنَّ	" 2 f.

## Infinitive.

رَمَى

## Participle.

رَامٍ  
رَامِيَّةٌ

Sing. m.

" f.

PARADIGM T. DEFECTIVE VERB, THIRD RADICAL و, AND ي, MEDIAL  
RADICAL KESRAED, ACTIVE VOICE.

Imperfect.					Perfect.	
2d Energ.	1st Energ.	Jussive.	Subj.	Indic.		
يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَ	يَرْضَى	يَرْضَى	رَضِيَ	Sing. 3 m.
تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَ	تَرْضَى	تَرْضَى	رَضَيْتَ	" 3 f.
تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَ	تَرْضَى	تَرْضَى	رَضَيْتَ	" 2 m.
تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَى	تَرْضَى	تَرْضَيْنَ	رَضَيْتَ	" 2 f.
أَرْضَيْنَ	أَرْضَيْنَ	أَرْضَ	أَرْضَى	أَرْضَى	رَضَيْتُ	" 1 c.
....	يَرْضَيَانِ	يَرْضَيَا	يَرْضَيَا	يَرْضَيَانِ	رَضَيَا	Dual 3 m.
....	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	تَرْضَيَانِ	رَضَيْتَا	" 3 f.
....	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	تَرْضَيَانِ	رَضَيْتُمَا	" 2 c.
يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْا	يَرْضَوْا	يَرْضَوْنَ	رَضَوْا	Plur. 3 m.
....	يَرْضَيَانِ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ	رَضَيْنَ	" 3 f.
تَرْضَوْنَ	تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا	تَرْضَوْنَ	رَضَيْتُمْ	" 2 m.
....	تَرْضَيَانِ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ	رَضَيْتُنَّ	" 2 f.
نَرْضَيْنَ	نَرْضَيْنَ	نَرْضَ	نَرْضَى	نَرْضَى	رَضِينَا	" 1 c.

## Imperative.

2d Energ.	1st Energ.	Simple.	
أَرْضَيْنَ	أَرْضَيْنَ	أَرْضَ	Sing. 2 m.
أَرْضَيْنَ	أَرْضَيْنَ	أَرْضَى	" 2 f.
....	أَرْضَيَانِ	أَرْضَيَا	Dual 2 c.
أَرْضَوْنَ	أَرْضَوْنَ	أَرْضَوْا	Plur. 2 m.
....	أَرْضَيَانِ	أَرْضَيْنَ	" 2 f.

## Infinitive.

## Participle.

رَضَا  
رَضَوَانِ

رَاضٍ  
رَاضِيَةٌ

Sing. m.

" f.

PARADIGM U. DEFECTIVE VERB, THIRD RADICAL **و** AND **ي**,  
PASSIVE VOICE.

Imperfect.					Perfect.	
2d Energ.	1st Energ.	Jussive.	Subj.	Indic.		
يُنْدِيَنَّ	يُنْدِيَنَّ	يُنْدِ	يُنْدَى	يُنْدَى	نُذِيَ	Sing. 3 m.
تُنْدِيَنَّ	تُنْدِيَنَّ	تُنْدِ	تُنْدَى	تُنْدَى	نُذِيَتْ	" 3 f.
تُنْدِيَنَّ	تُنْدِيَنَّ	تُنْدِ	تُنْدَى	تُنْدَى	نُذِيَتْ	" 2 m.
تُنْدِيَنَّ	تُنْدِيَنَّ	تُنْدَى	تُنْدَى	تُنْدِيَنَّ	نُذِيَتْ	" 2 f.
أُنْدِيَنَّ	أُنْدِيَنَّ	أُنْدِ	أُنْدَى	أُنْدَى	نُذِيَتْ	" 1 c.
....	يُنْدِيَانِ	يُنْدِيَا	يُنْدِيَا	يُنْدِيَانِ	نُذِيَا	Dual 3 m.
....	تُنْدِيَانِ	تُنْدِيَا	تُنْدِيَا	تُنْدِيَانِ	نُذِيَتَا	" 3 f.
....	تُنْدِيَانِ	تُنْدِيَا	تُنْدِيَا	تُنْدِيَانِ	نُذِيَتُمَا	" 2 c.
يُنْدَوْنَ	يُنْدَوْنَ	يُنْدَوْا	يُنْدَوْا	يُنْدَوْنَ	نُذُوا	Plur. 3 m.
....	يُنْدِيَانِ	يُنْدِيَنَّ	يُنْدِيَنَّ	يُنْدِيَنَّ	نُذِيَنَّ	" 3 f.
تُنْدَوْنَ	تُنْدَوْنَ	تُنْدَوْا	تُنْدَوْا	تُنْدَوْنَ	نُذِيَتُمْ	" 2 m.
....	تُنْدِيَانِ	تُنْدِيَنَّ	تُنْدِيَنَّ	تُنْدِيَنَّ	نُذِيَتُنَّ	" 2 f.
نُنْدِيَنَّ	نُنْدِيَنَّ	نُنْدِ	نُنْدَى	نُنْدَى	نُذِينَا	" 1 c.

## Participle.

مَرْمِيٌّ	مَنْدُورٌ	Sing. m.
مَرْمِيَّةٌ	مَنْدُورَةٌ	" f.



## PARADIGM V. VERBS DOUBLY WEAK.

Perf. Pass.	Imperative.	Imperfect.	Perf. 2 sg.	Perf. 3 sg.	
أَيْبَ	أَبْ	يُوبُ	أَبَتْ	آبَ	<i>First Class.</i> <i>b. (1), (2).</i>
سَى	سُو	يُسُو	سَوَتْ	سَاءَ	
جَى	جَى	يَكْجَى	جَسَتْ	جَاءَ	
شَى	شَأْ	يَشَأْ	شَسَتْ	شَاءَ	
أَتَى	أَيْتِ	يَأْتَى	أَتَيْتَ	أَتَى	<i>First Class.</i> <i>c. (1), (2).</i>
	أَيْبَ	يَأْبَى	أَيْمَتْ	أَبَى	
	أَنَا	يَنَأَى	نَأَيْتَ	نَأَى	
وَفَى	قِ قَهْ	يَقَى	وَقَيْتَ	وَقَى	<i>Second Class.</i> <i>a.</i>
	لِ لَهْ	يَلَى	وَلَيْتَ	وَلَى	
	أَيْجَ	يُوجَى	وَجَيْتَ	وَجَى	
شُوى	أَشُو	يَشُوى	شَوَيْتَ	شَوَى	<i>Second Class.</i> <i>b.</i>
	أَقُو	يَقُوى	قَوَيْتَ	قَوَى	
	أَحَى	يَحْخَا	حَيَيْتَ	حَيَى	
	أَعَى	يَعْغَا	عَيَيْتَ	عَيَى	

## PARADIGM V, CONTINUED.

Imperfect Indicative.					Sg. Du. Pl.  Sg. Du. Pl.  § 57. 3.
1 c.	2 f.	2 m.	3 f.	3 m.	
أَرَى	تَرَيْنَ	تَرَى	تَرَى	يَرَى	
	تَرِيَانِ	تَرِيَانِ	تَرِيَانِ	يَرِيَانِ	
نَرَى	تَرَيْنَ	تَرُونَ	يَرَيْنَ	يَرُونَ	
	Jussive.				
أَرِ	تَرِيْ	تَرِ	تَرِ	يَرِ	
	تَرِيَا	تَرِيَا	تَرِيَا	يَرِيَا	
نَرِ	تَرَيْنِ	تَرُوا	يَرَيْنِ	يَرُوا	
Imperative.					
رَيْنِ Pl. f.	رُوا Pl. m.	رِيَا Du. c.	رِيْ Sg. f.	رَرَةً Sg. m.	

## PARADIGM W. TREBLY WEAK AND OTHER VERBS.

Perfect.					
1 c.	2 f.	2 m.	3 f.	3 m.	
وَأَيْتُ	وَأَيْتِ	وَأَيْتَ	وَأَتَ	وَأَى	Sg.
	وَأَيْتُمَا	وَأَيْتُمَا	وَأَتَا	وَأَيَا	Du.
وَأَيْنَا	وَأَيْتُنَّ	وَأَيْتُمْ	وَأَيْنَ	وَأَوَا	Pl.
Imperfect Indicative.					
أَيُّ	تَأَيْنَ	تَأَى	تَأَى	يَأَى	Sg. § 58.
	تَأَيَانِ	تَأَيَانِ	تَأَيَانِ	يَأَيَانِ	Du. First Class.
تَأَى	تَأَيْنَ	تَأَوْنَ	يَأَيْنَ	يَأَوْنَ	Pl. b.
Jussive.					
أَ	تَأَى	تَا	تَا	يَا	Sg.
	تَأَا	تَايَا	تَايَا	يَايَا	Du.
تَا	تَأَيْنَ	تَاوَا	يَأَيْنَ	يَاوَا	Pl.
Imperative.					
أَيْنِ Pl. f.	أَوَا Pl. m.	إِيَا Du. e.	إِي Sg. f.	إِ or إِ Sg. m.	
1 c.	2 f.	2 m.	3 f.	3 m.	
لَسْتُ	لَسْتِ	لَسْتَ	لَيْسَتْ	لَيْسَ	Sg. § 59. 1.
	لَسْتُمَا	لَسْتُمَا	لَيْسَتَا	لَيْسَا	Du.
لَسْنَا	لَسْتُنَّ	لَسْتُمْ	لَسْنَ	لَيْسُوا	Pl.

## PARADIGM X. FORMATION OF VERBAL NOUNS FROM WEAK VERBS.

Noun of Time and Place.	Patient or Passive Participle.	Agent or Active Participle.	Verbal Noun or Infinitive.	Imperfect.	Perfect.
	مَمْدُودٌ	مَادٌّ	مَدٌّ	يَبْدُ	مَدَّ
	مَأْثُورٌ	آثِرٌ	أَثَرٌ	يَأْثُرُ	أَثَرَ
	مَسْئُولٌ	سَائِلٌ	سُؤَالٌ	يَسْأَلُ	سَأَلَ
	مَهْنُورٌ	هَانِيٌ	هَنْ هَنَاءٌ	يَهْنِي	هَنَّا
مَوْعِدٌ	مَوْعُودٌ	وَاعِدٌ	عِدَّةٌ وَعْدٌ	يَعِدُ	وَعَدَ
		يَانِعٌ	يَنَعٌ	يَيْنَعُ	يَنَعَ
مَقَالٌ	مَقُولٌ	قَائِلٌ	قَوْلٌ	يَقُولُ	قَالَ
مَبِيعٌ	مَبِيعٌ	بَائِعٌ	بَيْعٌ	يَبِيعُ	بَاعَ
	مَخُوفٌ	خَائِفٌ	خَوْفٌ	يَخَافُ	خَافَ
مَغْزَى	مَغْزُورٌ	غَازٍ	غَزْوٌ	يَغْزُو	غَزَا
مَرْمَى	مَرْمِيٌّ	رَامٌ	رَمِيٌّ	يَرْمِي	رَمَى
	مَرَضِيٌّ (or مَرَضُورٌ)	رَاضٍ	رِضْوَانٌ رِضًا	يَرْضَى	رَضِيَ
	مَوْقِيٌّ	وَاقٍ	وَقَايَةٌ وَقِيٌّ	يَقِي	وَقَى
	مَوْجِيٌّ	وَاجٍ	وَجِيٌّ	يَوْجِي	وَجَى
	مَوْلِيٌّ	وَالٍ	وَلِيٌّ	يَلِي	وَلَى
	مَطْوِيٌّ	طَاوٍ	طَيٌّ	يَطْوِي	طَوَى
	مَرَوِيٌّ	رَاوٍ	رَبِيٌّ رِيٌّ	يَرَوِي	رَوَى



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CHRESTOMATHY.

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## PART I.

### THE ARABIC TEXT.

#### GENESIS I.

١ فِي الْبَدْءِ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ. ٢ وَكَانَتْ الْأَرْضُ  
خَرِبَةً وَخَالِيَةً وَعَلَى وَجْهِ الْغَمْرِ ظُلْمَةٌ وَرُوحُ اللَّهِ يَرِفُ عَلَى  
وَجْهِ أَلْيَاهِ. ٣ وَقَالَ اللَّهُ لِيَكُنْ نُورٌ فَكَانَ نُورٌ. ٤ وَرَأَى  
اللَّهُ النُّورَ أَنَّهُ حَسَنٌ. وَفَصَلَ اللَّهُ بَيْنَ النُّورِ وَالظُّلْمَةِ.  
٥ وَدَعَا اللَّهُ النُّورَ نَهَارًا وَالظُّلْمَةَ دَعَاهَا لَيْلًا. وَكَانَ مَسَاءٌ  
وَكَانَ صَبَاحٌ يَوْمًا وَاحِدًا \*

٦ وَقَالَ اللَّهُ لِيَكُنْ جِلْدٌ فِي وَسْطِ أَلْيَاهِ. وَلِيَكُنْ فَاصِلًا  
بَيْنَ مِيَاهِ وَمِيَاهِ. ٧ فَعَمِلَ اللَّهُ الْجِلْدَ وَفَصَلَ بَيْنَ أَلْيَاهِ  
الَّتِي تَحْتَ الْجِلْدِ وَالْمِيَاهِ الَّتِي فَوْقَ الْجِلْدِ. وَكَانَ كَذَلِكَ.  
٨ وَدَعَا اللَّهُ الْجِلْدَ سَمَاءً. وَكَانَ مَسَاءٌ وَكَانَ صَبَاحٌ يَوْمًا

ثَانِيًا \*

٩ وَقَالَ اللَّهُ لَتَجْتَمِعِ أَلْيَاهُ تَحْتَ السَّمَاءِ إِلَى مَكَانٍ وَاحِدٍ  
وَلَتُظْهَرَ أَلْيَابِسَةٌ. وَكَانَ كَذَلِكَ. ١٠ وَدَعَا اللَّهُ أَلْيَابِسَةَ  
أَرْضًا. وَمُجْتَمِعَ أَلْيَاهِ دَعَاهُ بِحَارًا. وَرَأَى اللَّهُ ذَلِكَ أَنَّهُ  
حَسَنٌ. ١١ وَقَالَ اللَّهُ لَتُنْبِتِ الْأَرْضُ عُشْبًا وَبَقْلًا يُبْزَرُ يَزْرًا  
وَشَجَرًا ذَا ثَمَرٍ يَعْمَلُ ثَمَرًا لِحَنَسِهِ بَزْرُهُ فِيهِ عَلَى الْأَرْضِ. وَكَانَ

كَذَلِكَ . ١٢ فَأَخْرَجَتِ الْأَرْضُ عُشْبًا وَبَقْلًا يُبْزَرُ بَزْرًا كَحِنْسِهِ  
وَشَجَرًا يَعْمَلُ ثَمَرًا بَزْرُهُ فِيهِ كَحِنْسِهِ . وَرَأَى اللَّهُ ذَلِكَ أَنَّهُ  
حَسَنٌ . ١٣ وَكَانَ مَسَاءً وَكَانَ صَبَاحٌ يَوْمًا ثَالِثًا \*

١٤ وَقَالَ اللَّهُ لِنَتُكُنْ أَنْوَارًا فِي جِلْدِ السَّمَاءِ لِنَقْصِدَ بَيْنَ  
النَّهَارِ وَاللَّيْلِ . وَتَكُونَ لآيَاتٍ وَأَوْقَاتٍ وَأَيَّامٍ وَسِنِينَ .  
١٥ وَتَكُونَ أَنْوَارًا فِي جِلْدِ السَّمَاءِ لِنُنِيرَ عَلَى الْأَرْضِ . وَكَانَ  
كَذَلِكَ . ١٦ فَعَمِدَ اللَّهُ الثَّوْرَيْنِ الْعَظِيمَيْنِ . الثَّوْرَ الْأَكْبَرَ  
لِحُكْمِ النَّهَارِ وَالثَّوْرَ الْأَصْغَرَ لِحُكْمِ اللَّيْلِ . وَالنُّجُومَ . ١٧ وَجَعَلَهَا  
اللَّهُ فِي جِلْدِ السَّمَاءِ لِنُنِيرَ عَلَى الْأَرْضِ ١٨ وَلِنَتَحَكَّمَ عَلَى  
النَّهَارِ وَاللَّيْلِ وَلِنَقْصِدَ بَيْنَ الثَّوْرِ وَالظُّلْمَةِ . وَرَأَى اللَّهُ  
ذَلِكَ أَنَّهُ حَسَنٌ . ١٩ وَكَانَ مَسَاءً وَكَانَ صَبَاحٌ يَوْمًا رَابِعًا \*

٢٠ وَقَالَ اللَّهُ لِنَقْضِ أَلْمِيَاءَ رَحَافَاتٍ ذَاتِ نَفْسٍ حَيَّةٍ وَلِنَطِيرُ  
طَيْرٌ فَوْقَ الْأَرْضِ عَلَى وَجْهِ جِلْدِ السَّمَاءِ . ٢١ فَخَلَقَ اللَّهُ  
الْتَّنَانَيْنِ الْعِظَامَ وَكُلَّ ذَوَاتِ الْأَنْفُسِ الْحَيَّةِ الدَّبَابَةِ الَّتِي  
فَاضَتْ بِهَا أَلْمِيَاءُ كَأَجْناسِهَا وَكُلَّ طَائِرٍ ذِي جَنَاحٍ كَحِنْسِهِ .  
وَرَأَى اللَّهُ ذَلِكَ أَنَّهُ حَسَنٌ . ٢٢ وَبَارَكَهَا اللَّهُ قَائِلًا أَثْمَرِي  
وَأَثْمَرِي وَأَمْلَإِي أَلْمِيَاءَ فِي الْبَحَارِ . وَلِنَكْثِرِ الطَّيْرَ عَلَى الْأَرْضِ .  
٢٣ وَكَانَ مَسَاءً وَكَانَ صَبَاحٌ يَوْمًا خَامِسًا \*

٢٤ وَقَالَ اللَّهُ لِنُخْرِجِ الْأَرْضَ ذَوَاتِ أَنْفُسٍ حَيَّةٍ كَحِنْسِهَا .

بَهَائِمَ وَدَبَابَاتٍ وَوُحُوشَ أَرْضٍ كَاجْنَاسِهَا . وَكَانَ كَذَلِكَ .  
 ٢٥ فَعَمِلَ اللَّهُ وَحُوشَ الْأَرْضِ كَاجْنَاسِهَا وَالْبَهَائِمَ كَاجْنَاسِهَا  
 وَجَمِيعَ دَبَابَاتِ الْأَرْضِ كَاجْنَاسِهَا وَرَأَى اللَّهُ ذَلِكَ أَنَّهُ  
 حَسَنٌ . ٢٦ وَقَالَ اللَّهُ نَعْمَلُ الْإِنْسَانَ عَلَى صُورَتِنَا كَشَبَهِنَا .  
 فَيَتَسَلَّطُونَ عَلَى سَبَكِ الْبَحْرِ وَعَلَى طَيْرِ السَّمَاءِ وَعَلَى الْبَهَائِمِ  
 وَعَلَى كُلِّ الْأَرْضِ وَعَلَى جَمِيعِ الدَّبَابَاتِ الَّتِي تَدِبُّ عَلَى  
 الْأَرْضِ . ٢٧ فَخَلَقَ اللَّهُ الْإِنْسَانَ عَلَى صُورَتِهِ . عَلَى صُورَةِ  
 اللَّهِ خَلَقَهُ . ذَكَرًا وَأُنْثَى خَلَقَهُمْ . ٢٨ وَبَارَكَهُمْ اللَّهُ وَقَالَ  
 لَهُمْ أَتَمِرُوا وَأَكْتُمُوا وَأَمْلَأُوا الْأَرْضَ وَأَخْضِعُوهَا وَتَسَلَّطُوا عَلَى  
 سَبَكِ الْبَحْرِ وَعَلَى طَيْرِ السَّمَاءِ وَعَلَى كُلِّ حَيَوَانٍ يَدِبُّ  
 عَلَى الْأَرْضِ . ٢٩ وَقَالَ اللَّهُ إِنِّي قَدْ أَعْطَيْتُكُمْ كُلَّ بَقْدٍ يُبْزَرُ  
 يَزْرًا عَلَى وَجْهِ كُلِّ الْأَرْضِ وَكُلَّ شَجَرٍ فِيهِ ثَمَرٌ شَجَرٍ يُبْزَرُ  
 يَزْرًا . لَكُمْ يَكُونُ طَعَامًا . ٣٠ وَلِكُلِّ حَيَوَانٍ الْأَرْضِ وَكُلِّ طَيْرِ  
 السَّمَاءِ وَكُلِّ دَبَابَةٍ عَلَى الْأَرْضِ فِيهَا نَفْسٌ حَيَّةٌ أَعْطِيتُ  
 كُلَّ عُشْبٍ أَخْضَرَ طَعَامًا . وَكَانَ كَذَلِكَ \*

٣١ وَرَأَى اللَّهُ كُلَّ مَا عَمِلَهُ فَإِذَا هُوَ حَسَنٌ جِدًّا . وَكَانَ

مَسَاءً وَكَانَ صَبَاحٌ يَوْمًا سَادِسًا \*

١ فَكُمِلَتِ السَّمَوَاتُ وَالْأَرْضُ وَكُلُّ جُنْدِهَا. ٢ وَفَرَغَ اللَّهُ فِي الْيَوْمِ السَّابِعِ مِنْ عَمَلِهِ الَّذِي عَمِلَ. فَاسْتَرَحَ فِي الْيَوْمِ السَّابِعِ مِنْ جَمِيعِ عَمَلِهِ الَّذِي عَمِلَ. ٣ وَبَارَكَ اللَّهُ الْيَوْمَ السَّابِعَ وَقَدَّسَهُ. لِأَنَّهُ فِيهِ اسْتَرَحَ مِنْ جَمِيعِ عَمَلِهِ الَّذِي عَمِلَ اللَّهُ خَالِقًا \*

٤ هَذِهِ مَبَادِي السَّمَوَاتِ وَالْأَرْضِ حِينَ خُلِقَتْ. يَوْمَ عَمِلَ الرَّبُّ آيَاتُ الْأَرْضِ وَالسَّمَوَاتِ ٥ كُلُّ شَجَرِ الْبَرِّيَّةِ لَمْ يَكُنْ بَعْدُ فِي الْأَرْضِ وَكُلُّ عُشْبِ الْبَرِّيَّةِ لَمْ يَنْبُتْ بَعْدُ. لِأَنَّ الرَّبَّ آيَاتُ لَمْ يَكُنْ قَدْ امْطَرَ عَلَى الْأَرْضِ. وَلَا كَانَ إِنْسَانٌ لِيَعْمَلَ الْأَرْضَ. ٦ ثُمَّ كَانَ صَبَابٌ يَطْلُعُ مِنَ الْأَرْضِ وَيَسْقِي كُلَّ وَجْهِ الْأَرْضِ. ٧ وَجَبَلَ الرَّبُّ آيَاتُ آدَمَ ثَرَابًا مِنَ الْأَرْضِ. وَنَفَخَ فِي أَنْفِهِ نَسَمَةَ حَيَاةٍ. فَصَارَ آدَمُ نَفْسًا حَيَّةً. ٨ وَغَرَسَ الرَّبُّ آيَاتُ جَنَّةً فِي عَدْنٍ شَرْقًا. وَوَضَعَ هُنَاكَ آدَمَ الَّذِي جَبَلَهُ. ٩ وَأَنْبَتَ الرَّبُّ آيَاتُ مِنَ الْأَرْضِ كُلَّ شَجَرَةٍ شَهِيَّةٍ لِلنَّظَرِ وَجَيِّدَةٍ لِلْأَكْلِ. وَشَجَرَةُ الْحَيَاةِ فِي وَسْطِ الْجَنَّةِ وَشَجَرَةُ مَعْرِفَةِ الْخَيْرِ وَالشَّرِّ. ١٠ وَكَانَ نَهْرٌ يَخْرُجُ مِنْ عَدْنٍ لِيَسْقِيَ الْجَنَّةَ.

وَمِنْ هُنَاكَ يَنْقَسِمُ فَيَصِيرُ أَرْبَعَةً رُؤُوسٍ. ١١ اِسْمُ الْوَاحِدِ  
 فَيَشُونَ. وَهُوَ الْمَحِيطُ بِجَمِيعِ أَرْضِ الْخَوِيلَةِ حَيْثُ آلَدَّهَبُ.  
 ١٢ وَدَهَبُ تِلْكَ الْأَرْضِ حَيْدٌ. هُنَاكَ الْقُدُ وَحَجَرُ الْجَزَعِ.  
 ١٣ وَاسْمُ النَّهْرِ الثَّانِي جِيحُونُ. وَهُوَ الْمَحِيطُ بِجَمِيعِ أَرْضِ  
 كُوشٍ. ١٤ وَاسْمُ النَّهْرِ الثَّلَاثِ حَدَادِلُ. وَهُوَ الْجَارِي شَرْقِي  
 أَشُورَ. وَالنَّهْرُ الرَّابِعُ الْفَرَاتُ \*

١٥ وَاخَذَ الرَّبُّ الْإِلَٰهَ آدَمَ وَوَضَعَهُ فِي جَنَّةٍ عَدْنٍ لِيَعْمَلَهَا  
 وَيَحْفَظَهَا. ١٦ وَأَوْصَى الرَّبُّ الْإِلَٰهَ آدَمَ قَائِلًا مِنْ جَمِيعِ  
 شَجَرِ الْجَنَّةِ تَأْكُلْ أَكْلًا. ١٧ وَأَمَّا شَجَرَةُ مَعْرِفَةِ الْخَيْرِ  
 وَالشَّرِّ فَلَا تَأْكُلْ مِنْهَا. لِأَنَّكَ يَوْمَ تَأْكُلْ مِنْهَا مَوْتًا تَمُوتُ.  
 ١٨ وَقَالَ الرَّبُّ الْإِلَٰهَ لَيْسَ حَيْدًا أَنْ يَكُونَ آدَمُ وَحْدَهُ.  
 فَاصْنَعَ لَهُ مُعِينًا نَظِيرَهُ. ١٩ وَجَبَلَ الرَّبُّ الْإِلَٰهَ مِنَ الْأَرْضِ  
 كُلَّ حَيَوَانَاتِ الْبَرِّيَّةِ وَكُلَّ طُيُورِ السَّمَاءِ. فَاحْضَرَهَا إِلَى آدَمَ  
 لِيَرَى مَاذَا يَدْعُوهَا. وَكُلَّ مَا دَعَا بِهِ آدَمُ ذَاتَ نَفْسٍ حَيَّةٍ  
 فَهُوَ اسْمُهَا. ٢٠ فَدَعَا آدَمُ بِأَسْمَاءِ جَمِيعِ الْبَهَائِمِ وَطُيُورِ  
 السَّمَاءِ وَجَمِيعِ حَيَوَانَاتِ الْبَرِّيَّةِ. وَأَمَّا لِنَفْسِهِ فَلَمْ يَجِدْ مُعِينًا  
 نَظِيرَهُ. ٢١ فَأَوْفَعَ الرَّبُّ الْإِلَٰهَ سُبَاتًا عَلَى آدَمَ فَنَامَ. فَاخَذَ  
 وَاحِدَةً مِنَ أَضْلَاعِهِ وَمَلَأَ مَكَانَهَا لَحْمًا. ٢٢ وَبَنَى الرَّبُّ الْإِلَٰهَ



أَلْضَلَعَ آلَتِي أَخَذَهَا مِنْ آدَمَ أَمْرَأَةً وَأَحْضَرَهَا إِلَى آدَمَ . ٢٣  
 فَقَالَ آدَمُ هَذِهِ أَلَّانَ عَظْمٌ مِنْ عِظَامِي وَلَحْمٌ مِنْ لَحْمِي . هَذِهِ  
 تُدْعَى أَمْرَأَةً لِأَنَّهَا مِنْ أَمْرٍ أُخِذَتْ . ٢٤ لِذَلِكَ يَتْرُكُ الرَّجُلُ  
 أَبَاهُ وَأُمَّهُ وَيَلْتَصِقُ بِأَمْرَأَتِهِ وَيَكُونَانِ جَسَدًا وَاحِدًا . ٢٥ وَكَانَا  
 كِلَاهُمَا عُرْيَانَيْنِ آدَمُ وَأَمْرَأَتُهُ وَهُمَا لَا يَخْجَلَانِ \*

GENESIS III.

١ وكانت الحيّة أّحيل جميع حيوانات البريّة التي عملها الرب الاله . فقالت للمرأة أّحقّا قال الله لا تاكلا من كل شجر الجنّة . ٢ فقالت المرأة للحيّة من ثمر شجر الجنّة ناكل . ٣ واما ثمر الشجرة التي في وسط الجنّة فقال الله لا تاكلا منه ولا تمسّاه لئلا تموتا . ٤ فقالت الحيّة للمرأة لن تموتا . ٥ بل الله عالم انه يوم تاكلان منه تنفتح اعينكما وتكونان كالله عارفين الخير والشر . ٦ فرأت المرأة ان الشجرة جيّدة للاكل وانها بهجة للعيون وان الشجرة شهية للنظر . فاخذت من ثمرها واكلت واعطت رجلها ايضاً معها فاكل . ٧ فانفتحت اعينها وعلمتا انها عريانان . فخطا اوراق تين وصنعا لانفسهما مآزر \*

٨ وسعيا صوت الرب الاله ماشياً في الجنّة عند هبوب ريح النهار . فاخْتَبَأَ آدَم وامرأته من وجه الرب الاله في وسط شجر الجنّة . ٩ فنادى الرب الاله آدَم وقال له اين انت . ١٠ فقال سمعت صوتك في الجنّة فخشيت لاني عريان فاخْتَبَأْتُ . ١١ فقال من اعلمك انك عريان . هل اكلت من

الشجرة التي اوصيتك ان لا تاكل منها . ١٢ فقال آدم المرأة  
التي جعلتها معي هي اعطتني من الشجرة فاكلت . ١٣  
فقال الرب الاله للمرأة ما هذا الذي فعلت . فقالت المرأة  
الحية غرّتني فاكلت . ١٤ فقال الرب الاله للحية لانك فعلت  
هذا ملعونة انت من جميع البهائم ومن جميع وحوش  
البرية . على بطنك تسعين وتراباً تاكلين كل ايام حياتك .  
١٥ وأضع عداوةً بينك وبين المرأة وبين نسلك ونسلها . هو  
يسحق راسك وانت تسحقين عقبه . ١٦ وقال للمرأة تكثيراً  
اكثر اتعاب حبلك . بالوجع تلدين اولاداً . والى رجلك يكون  
اشتياقك وهو يسود عليك . ١٧ وقال لآدم لانك سمعت لقول  
امرأتك واكلت من الشجرة التي اوصيتك قائلاً لا تاكل  
منها ملعونة الارض بسببك . بالتعب تاكل منها كل ايام  
حياتك . ١٨ وشوگًا وحسگًا تُنبت لك وتاكل عشب الحقل . ١٩  
بعرف وجهك تاكل خبزاً حتى تعود الى الارض التي أخذت  
منها . لانك ترابٌ والى ترابٍ تعود \*

٢٠ ودعا آدم اسم امرأته حواءَ لانها امٌ كل حيٍّ . ٢١ وصنع

الرب الاله لآدم وامرأته اقمصةً من جلدٍ والبسهما \*

٢٢ وقال الرب الاله هوذا الانسان قد صار كواحدٍ منا عارفاً

الخَيْرَ وَالشَّرَّ . وَالْآنَ لَعَلَّهُ يَمُدُّ يَدَهُ وَيَأْخُذُ مِنْ شَجَرَةِ الْحَيَاةِ  
أَيْضًا وَيَأْكُلُ وَيَكْثُرُ إِلَى الْآبِدِ . ٢٣ فَأَخْرَجَهُ الرَّبُّ إِلَهُ مِنَ  
جَنَّةِ عَدْنٍ لِيَعْمَلَ الْأَرْضَ الَّتِي أُخِذَ مِنْهَا . ٢٤ فَطَرَدَ الْإِنْسَانَ  
وَأَقَامَ شَرْقِيَّ جَنَّةِ عَدْنٍ الْكُرُوبِيمَ وَلَهَيْبَ سَيْفٍ مُتَقَلِّبٍ لِحِرَاسَةِ  
طَرِيقِ شَجَرَةِ الْحَيَاةِ \*

... is called ending for nominative  
... .. genitive  
... .. accusative

SELECTIONS FROM THE KURAN.

سُورَةُ فَاتِحَةِ الْكِتَابِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ \* الرَّحْمَنِ الرَّحِيمِ \* مَالِكِ يَوْمِ الدِّينِ  
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ \* اهْدِنَا الصِّرَاطَ  
الْمُسْتَقِيمَ \* صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ \* غَيْرِ الْمَغْضُوبِ  
عَلَيْهِمْ وَلَا الضَّالِّينَ \*

سورة التغابن - الحمد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

۱ يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ  
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. ۲ هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ  
كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ. ۳ خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ.

٤ يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ  
 وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ . ٥ أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا  
 مِنْ قَبْلُ فَذَاتُوا وِبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ . ٦ ذَلِكَ بِأَنَّهُ  
 كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا  
 وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ . ٧ زَعَمَ الَّذِينَ كَفَرُوا  
 أَنْ لَنْ يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّيَنَّ بِمَا عَمِلْتُمْ  
 وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ . ٨ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي  
 أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ . ٩ يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ  
 ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ  
 سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
 فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ . ١٠ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا  
 بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ .  
 ١١ مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ  
 يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ . ١٢ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا  
 الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ . ١٣ اللَّهُ  
 لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ . ١٤ يَا أَيُّهَا  
 الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ  
 وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ . ١٥ إِنَّمَا



أَمْوَالِكُمْ وَأَوْلَادَكُمْ فَتَنَّا وَاللَّهُ عِنْدَ أَجْرٍ عَظِيمٍ . ١٩ فَاتَّقُوا  
 اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ  
 يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ . ٢٠ إِنَّ تَقَرُّعُوا اللَّهَ  
 قَرَعًا حَسَنًا يُضَاعِفْ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ . ٢١  
 عَالِمِ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزِ الْحَكِيمِ \*

### سورة العلق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ إِفْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ . ٢ خَلَقَ الْإِنْسَانَ مِنْ  
 عَلَقٍ . ٣ إِفْرَأْ وَرَبُّكَ الْأَكْرَمُ . ٤ الَّذِي عَلَّمَ بِالْقَلَمِ . ٥ عَلَّمَ  
 الْإِنْسَانَ مَا لَمْ يَعْلَمْ . ٦ كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ . ٧ أَن رَّآه  
 اسْتَغْنَى . ٨ إِنَّ إِلَى رَبِّكَ الرَّجْعَى . ٩ أَرَأَيْتَ الَّذِي يَنْهَى  
 عَبْدًا إِذَا صَلَّى . ١٠ أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى . ١١ أَوْ أَمَرَ  
 بِالتَّقْوَى . ١٢ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى . ١٣ أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ  
 يَرَى . ١٤ كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ . ١٥ نَاصِيَةٍ كَاذِبَةٍ  
 خَاطِئَةٍ . ١٦ فَلْيَدْعُ نَادِيَهُ . ١٧ سَدِّدْ الرِّبَايَةَ . ١٨ كَلَّا لَا  
 تَطْفَعُ وَلَا تَسْجُدُ وَأَقْتَرِبُ \*

## سُورَةُ الضَّحٰى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- ١ وَالضُّحَى . ٢ وَاللَّيْلِ إِذَا سَجَى . ٣ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى . ٤ وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى . ٥ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى . ٦ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى . ٧ وَوَجَدَكَ ضَالًّا فَهَدَى . ٨ وَوَجَدَكَ عَائِلًا فَأَغْنَى . ٩ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ . ١٠ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ . ١١ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ \*

## PART II.

### TRANSLITERATION, TRANSLATION AND ANALYSIS.

#### TRANSLITERATION OF GEN. I. 1-19.

1. Fil-bad-i *kha*-la-kal-lā-hus-sa-mā-wā-ti wal-ar-da. 2. Wa-kā-na-til-ar-do *kha*-ri-ba-tan wa-*kā*-li-ya-tan wa-aa-la wag-hil-*gham*-ri zul-ma-tun wa-rū-hul-lā-hi ya-ruf-fu aa-la wag-hil-mi-yā-hi. 3. Wa-kā-lal-lā-hu li-ya-kun nū-run fa-kā-na nū-run. 4. Wa-ra-al-lā-hun-nū-ra an-na-hu ḥa-sa-nun wa-fa-ṣa-lal-lā-hu bai-nan-nū-ri waz-zul-ma-ti. 5. Wa-da-aāl-lā-hun-nū-ra na-hā-ran waz-zul-ma-tu da-aā-hā lai-lan wa-kā-na ma-sā-un wa-kā-na ṣa-bā-ḥun yow-man wā-ḥi-dan.

6. Wa-kā-lal-lā-hu li-ya-kun ga-la-dun fī wa-sa-ṭil-mi-yā-hi wai-ya-kun fā-ṣi-lan bai-na mi-yā-hin wa-mi-yā-hin. 7. Fa-aa-mi-lal-lā-hul-ga-la-da wa-fa-ṣa-la bai-nal-mi-yā-hil-la-tī taḥ-tal-ga-la-di wal-mi-yā-hil-la-tī fow-kal-ga-la-di wa-kā-na ka-zā-li-ka. 8. Wa-da-aāl-lā-hul-ga-la-da sa-mā-an wa-kā-na ma-sā-un wa-kā-na ṣa-bā-ḥun yow-man *thā*-ni-yan.

9. Wa-kā-lal-lā-hu li-tag-ta-mi-aīl-mi-yā-hu taḥ-tas-sa-mā-i e-la ma-kā-nin wā-ḥi-din wa-li-taz-ha-ril-yā-bi-sa-tu wa-kā-na ka-zā-li-ka. 10. Wa-da-aāl-lā-hul-yā-bi-sa-ta ar-dan wa-mug-ta-ma-aul-mi-yā-hi da-aā-hu bi-ḥā-ran wa-ra-al-lā-hu zā-li-ka an-na-hu ḥa-sa-nun. 11. Wa-kā-lal-lā-hu li-tun-bi-til-ar-do aush-ban wa-bak-lan yub-zi-ru biz-ran wa-*sha*-ga-ran zā *tha*-ma-rin yaa-ma-lu *tha*-ma-ran ka-gin-si-hi *Wz*-ru-hu fī-hi aa-lal-ar-di *W*a-kā-na ka-zā-li-ka. 12. Fa-akh-ra-ga-til-ar-do aush-ban wa-bak-lan yub-zi-ru biz-ran ka-gin-si-hi wa-*sha*-ga-ran yaa-ma-lu *tha*-ma-ran biz-ru-hu fī-hi ka-gin-si-hi wa-ra-al-lā-hu zā-li-ka an-na-hu ḥa-sa-nun. 13. Wa-kā-na ma-sā-un wa-kā-na ṣa-bā-ḥun yow-man *thā*-li-*than*.

14. Wa-ka-lal-lā-hu li-ta-kun an-wā-run fī ga-la-dis-sa-mā-i li-taf-ṣi-la bai-nan-na-hā-ri wal-lai-li wa-ta-kū-na li-aā-yā-tin wa-aw-kā-tin wa-ai-yā-min wa-si-nī-nūn. 15. Wa-ta-kū-na an-wā-ran fī ga-la-dis-sa-mā-i li-tu-nī-ra aa-lal-ar-di wa-kā-na ka-zā-li-ka. 16. Fa-aa-mi-lal-lā-hun-nū-rai-nūl-aa-zī-mai-nin-nū-ral-ak-ba-ra li-ḥuk-min-na-hā-ri wan-nū-ral-aṣ-*gha*-ra li-ḥuk-mil-lai-li wan-nu-gū-ma. 17. Wa-ga-aa-la-hāl-lā-hu fī ga-la-dis-sa-mā-i li-tu-nī-ra aa-lal-ar-di. 18. Wa-li-taḥ-ku-ma aa-lan-na-hā-ri wal-lai-li wa-li-taf-ṣi-la bai-nan-nū-ri waz-zul-ma-ti wa-ra-al-lā-hu zā-li-ka an-na-hu ḥa-sa-nun. 19. Wa-kā-na ma-sā-un wa-kā-na ṣa-bā-ḥun yow-man rā-bi-aan.

## LITERAL TRANSLATION OF GEN. I. 1-19.

1. In the beginning he created God the heavens and the earth.
2. And she was the earth waste and empty, and upon the face of the deep, darkness; and the Spirit of God moved upon the face of the waters.
3. And he said God, Let be light, and he (it) was light.
4. And he saw God the light that he (it) good, and he separated God between the light and the darkness.
5. And he called God the light day, and the darkness he called her (it) night. And he (it) was evening, and he (it) was morning, day one.
6. And he said God, Let be a beaten covering in the midst of the waters, and let be a separation between waters and waters.
7. And he worked God the beaten covering, and he separated between the waters that under the beaten covering and the waters that above the beaten covering; and it was thus.
8. And he called God the beaten covering a heaven. And it was evening and it was morning, day second.
9. And he said God, Let be collected the waters under the heaven to a place one, and let appear the dry; and it was thus.
10. And he called God the dry, earth, and the collection of waters he called seas. And he saw God that it good.
11. And he said God, Let produce the earth herbage and herbs yielding seed and tree of fruit working fruit according to its kind its seed in it upon the earth; and it was thus.
12. And she brought forth the earth herbage and herbs yielding seed according to its kind, and tree working fruit its seed in it according to its kind; and he saw God that it was good.
13. And it was evening and it was morning, day third.
14. And he said God, Let be lights in the beaten covering of the heaven to separate between the day and the night, and shall be to signs and times and days and years.
15. And shall be lights in the beaten covering of the heaven to give light upon the earth; and it was thus.
16. And God worked the two lights the great, the greater to rule the day, and the light the lesser to rule the night, and the stars.
17. And he appointed her God in the beaten covering of the heaven to give light upon the earth.
18. And to rule upon the day and the night, and to separate between the light and the darkness.
19. And it was evening and it was morning, day fourth.

## ANALYSIS OF GEN. I. 1-5.

1. فِي الْبَدْءِ = *In the beginning.*

a. فِي prep. = *in*. Yay preceded by kesra here short on account of the following waṣla. § 15. 5. b.

b. اَل def. art. = *the*. Alif has waṣla and is therefore to be elided in pronunciation. § 15. 2. 3. a.

c. بَدْءٌ noun = *beginning*. The root is بَدَأَ = *to begin*. The hamza of the noun stands for alif, while the kesra shows it to be in the dependent case, after the preposition *in*.

2. خَلَقَ اَللّٰهُ السَّمَوَاتِ = *he created God the heavens.*

a. خَلَقَ = *he created*. Strong verb, ground form, 3 sg. m. perf.

b. اَللّٰهُ = *God*. A contraction of the def. art. اَل and the name of God properly اَلِه. Written fully it would be اَللّٰه. The alif of اَلِه is represented by perpendicular fatha over tashdeed. The alif of the def. art. in اَللّٰهُ has waṣla, therefore elided (1. b.). The lam of the art. is also elided because preceding a solar letter, viz., the second lam, which therefore has tashdeed (§§ 23. 7; 13. 5. a). اَللّٰهُ is a noun from the verb اَلَّ = *to worship*, and is in the Nom. case, as indicated by damma, subject of the verb خَلَقَ.

c. السَّمَوَاتِ = *the heavens*. Noun, subst. fem. pl. 2d declension, having only two case endings, one for the oblique cases; here the Acc. after خَلَقَ. It is derived from سَمَوَ or سَمَا = *to be high*. The alif and lam of the prefixed art. both elided, as see 1. b, 2. b.

3. وَالأَرْضَ = *and the earth.*

a. **وَ** = *and*. Inseparable conjunction.

b. **أَلْ** = *the*. See 1. b.

c. **أَرْضَ** = *earth*. Noun, subst. 1st declension fem. Acc. case indicated by fatha, and after **خَلَقَ**. From **أَرْضٌ** = *to be productive*.

4. **وَكَانَتِ الْأَرْضُ** = *and she was the earth*.

a. **وَ** = *and*. Inseparable conjunction.

b. **كَانَتِ** = *she was*. Perf. 3 sg. fem., the subject **أَرْضُ** being fem. From **كَانَ** = *to be*, for **كَوَنَ**, the fatha of kaf having changed the waw into the homogeneous alif. For kesra see § 15. 5. d.

c. **الْأَرْضُ** = *the earth*. Prefix art. see 1. b. Noun, fem. Nom. see 3. c.

5. **خَرِبَةً** = *a waste*. Noun, adj., indefinite as shown by tenween, fem. as indicated by tay, and agreeing with **أَرْضُ**, Acc. after **كَانَتِ**. From **خَرِبَ** = *to be waste*.

6. **وَخَالِيَةً** = *and vacant*. Conjunction **وَ** = *and*; and fem. adj. of **خَلَوَ** = *to be empty, vacant*.

7. **وَعَلَى** = *and upon*. Conjunction and separable prep. **عَلَى** = *upon*.

8. **وَجْهَ الْغَمْرِ** = *face of the deep*.

a. **وَجْهَ** = *face of*. Subst., masc. Dep. case, in construction, from **وَجَّهَ** = *to strike on the face*.

b. **الْغَمْرِ** = *the deep*. **أَلْ** see 1. b. **غَمْرٌ** noun, masc. Dep. case in construction, from **غَمَرَ** = *to be abundant, deep*.

9. **ظُلْمَةً** = *darkness*. Noun, subst. fem. Nom. case, from **ظَلَمَ** = *to do wrong, be dark*.

10. **وَرُوحُ اللَّهِ** = *and the Spirit of God*.



a. <sup>وُ</sup>رَوْحٌ = *and the Spirit*. وَ conj. Noun, subst. masc. or fem.,

Dep. case in construction, from رَوَّحَ, رَاحَ = *to be windy, to breathe*.

b. <sup>اَ</sup>لَّهِ = *of God*. See 2. b. Dep. case in construction.

11. يَرِفُّ = *moved*. 3 sg. masc. Impf. Indic. doubled verb, from رَفَّ for رَفَفَ = *to glisten, move, brood*.

12. وَجْهَ <sup>اَ</sup>لْمِيَاهِ = *the face of the waters*.

a. وَجْهَ see 8. a.

b. <sup>اَ</sup>لْمِيَاهِ = *of the waters*. Def. art.; see 1. b. مِيَاهِ subst. Dep. case in construction, broken plural, sing. مَاءٌ for مَوَّةٌ from مَوَّهَ = *to abound with water*.

13. وَقَالَ <sup>اَ</sup>لَّهِ = *and he said God*.

a. وَقَالَ = *and he said*. وَ conj. قَالَ 3 sg. m. Perf. hollow verb, from قَوَّلَ = *to say*; وَ changed to اَ homogeneous with preceding fatha.

b. <sup>اَ</sup>لَّهِ = *God*. See 2. b.

14. لِيَكُنْ = *let there be*. 3 sg. m. Impf. Jussive. See §§ 41. 4. and

45. 10. From كَانَ = *to be*; see 4. b.

15. نُورٌ = *light*. Subst. m. Nom. case. From نَوَّرَ = *to shine, be light*.

16. فَكَانَ = *and there was*.

a. فَ = conj. *and* as indicating a sequence.

b. كَانَ see 4. b.

17. وَرَأَى = *and he saw*. رَأَى 3 sg. m. Perf. verb doubly weak. See § 57. 3.

18. أَنَّهُ = *that he (it)*. Separable conj. أَنَّ with pron. affix of 3 m. sg.

19. <sup>s</sup>حَسَنٌ = *good*. Adj. m. See § 61. F. 3.
20. فَصَلَ = *he separated*. 3 sg. m. Perf. strong verb.
21. بَيْنَ = *between*. Separable preposition.
22. دَعَا = *he called*. 3 sg. m. Perf. from دَعَوَ = *to seek, demand, call*.
23. نَهَارًا = *day*. Noun, subst. masc. Acc., alif accompanying tenween fatha; from نَهَرَ = *to flow, be clear, do anything in daylight*.
24. لَيْلًا = *night*. Subst. sg. m. Acc.
25. مَسَاءً = *evening*. Subst. sg. From مَسَّ = *to tarry, tarry during evening*.
26. <sup>s</sup>صَبَاحٌ = *morning*. Subst. sg. From صَبَحَ = *to give to drink a morning draught*.
27. يَوْمًا = *day*. Subst. sg. m. Acc. indef. From يَوْمَ = *to do by day*.
28. وَاحِدًا = *one*. Numeral, m. Acc.

## TRANSLITERATION OF FIRST SURA OF THE KURAN.

Bis-mil-la-hir-raḥ-ma-nir-ra-ḥī-mi. Al-ḥam-du lil-lā-hi rab-bil-aā-la-mī-nar-raḥ-ma-nir-ra-ḥī-mi mā-li-ki yow-nid-dī-ni aiy-yā-ka naa-bu-du wa-aiy-yā-ka nas-ta-āī-nu aih-di-nāṣ-ṣi-rā-ṭal-mus-ta-kī-ma ṣi-rā-ṭal-la-zī-na an-aam-ta aa-lai-him ḡhai-ril-magh-dū-bi aa-lai-him wa-lād-dāl-lī-na.

## ANALYSIS FROM THE SURA ENTITLED التَّغَابُنِ

(For words not mentioned here see Analysis Gen. I. 1-5.)

### The Formula.

1. بِسْمِ اللَّهِ = *In the name of God.*

a. بِسْمِ. Prefix inseparable preposition بِ; subst. masc. Dep. case of اِسْمِ. See § 15. 7. a.

b. اَللّٰهُ. See Analysis Gen. 2. b.

2. اَلرَّحْمٰنِ اَلرَّحِيْمِ = *the compassionate, the merciful.* Def. Art. before adj's masc. sg. Dep. case from رَجِمَ = *to be merciful, compassionate.*

### Text.

3. يُسَبِّحُ = *let give praise.* Impf. 3 sg. masc. 2d conjugation. From سَبَّحَ = *to praise, celebrate.*

4. مَا = *whatever.* Relative pronoun.

5. لَهُ = *to him.* Prefix prep.; pronominal affix 3 masc. sg.

6. اَلْمَلِكُ = *the kingdom.* Def. Art.; subst. sing. com. gen. Nom. case, from مَلَكَ = *to possess, to reign.*

7. اَلْحَمْدُ = *the praise.* Def. Art.; subst. masc. sg., from حَمَدَ = *to praise.*

8. **وَهُوَ** = *and he*. Prefix inseparable conj.; 3 sg. masc. pers. pro.
9. **كُلٌّ** = *every*. Properly a subst. = *whole, totality*.
10. **شَيْءٌ** = *thing*. Subst. masc. sg. Dep. case, from **شَاءَ** = *to wish, will*.
11. **قَدِيرٌ** = *mighty*. Adj. masc. sg. Nom. case, referring back to **وَهُوَ**, from **قَدَرَ** = *to be able, mighty*.
12. **الَّذِي** = *who*. Rel. pro. See § 32. 1, 2.
13. **فَيْنَكُمْ** = *and from you*. **فَ** = *and*, sequential conj.; prep. **مِنْ**; pronominal affix 2 masc. pl.
14. **كَافِرٌ** = *an unbeliever*. Verbal adj. (§ 61. F.) masc. sg., from **كَفَرَ** = *to conceal, deny*.
15. **مُؤْمِنٌ** = *a believer*. Verbal adj. (§ 61. F.) masc. sg., from hamzated verb **أَمِنَ** = *to be secure, trust, true to trust, faithful, believe*.
16. **تَعْمَلُونَ** = *you do*. Impf. in  $\text{ـ}\text{ا}$ , 2 m. pl., from **عَمِلَ** = *to work*.
17. **بَصِيرٌ** = *beholding*. Verb. adj. m. sg., from **بَصَرَ** = *to see*.
18. **بِالْحَقِّ** = *in the truth*. Pref. prep. and def. art.; subst. m. sg. Dep. case, from doubled verb **حَقَّ** = *to be suitable, required, right, real*.
19. **وَصَوَّرَكُمْ** = *and he fashioned you*. Pref. conj.; perf. 3 sg. m. 2d conjugation, from **صَوَّرَ** = *to make to incline, fashion*.
20. **فَأَحْسَنَ** = *and he beautified*. Sequential conj.; perf. 3 sg. m. 4th conjugation, from **حَسَنَ** = *to be fair, good*.
21. **وَالَيْهِ** = *and to him*. Conj. *and*; prep. **إِلَى** = *to*; affix 3 sg. m.
22. **الْمَصِيرُ** = *the destination*. Verbal noun sg. m., from **صَيَّرَ** = *to attain to a state or condition*.

## PART III.

### VOCABULARY.

ا interrogative particle.

أَب a father, originally أَبَوُ, see  
أَبُو.

أَبَدَ to remain, stay; lasting, everlasting.

إِبْن a son, see بَنَى.

أَبَوَ (Impf. ٢) to become a father, to nourish.

أَتَى (Impf. يَأْتِي) to come, bring.

أَجَرَ (Impf. ٢) to recompense, reward.

أَحَدَ to make one, see وَحَدَ.

أَخ a brother, see أَخُو.

أَخَذَ (Impf. ٢) to take, seize, captivate, execute.

أَخَرَ to go back; أَخَرُ subst. another; أَخِرُ next, last.

أَخَوَ to become a brother, أَخُ originally أَخُو, fem. أُخْت a sister.

أَدَمَ (Impf. ٢) to mix, associate,

آدَمَ Adam.

إِذَا particle, lo, behold, when, if;

إِذَا then, in that case, also written

إِذْن.

أَذِنَ (Impf. ٢) to listen, incline,

permit; أُذُن ear.

أَرَضَ (Impf. ٢) to become productive; أَرْضُ earth (f.).

أَسَفَ (Impf. ٢) to grieve, lament, be angry.

إِسْم a name, see سَمَوَ.

أَصَلَ to have root, foundation.

أَكَلَ (Impf. ٢) to eat.

أَل def. art., the.

إِلَّا except, particle compounded of

لَا and إِنْ.

الَّذِي who, which, rel. pro. m.; f.

الَّتِي.

أَلْف (Impf. ۛ) to frequent; ألف a thousand.

أَلِم (Impf. ۛ) to be in pain.

أَلَم (Impf. ۛ) to serve, worship, adore; أَلِلَّه God, compounded of def. art. أَل and إِلَه God.

إِلَى prep., to, unto.

أُم a mother, from أَمَّ to tend, direct, precede.

أَمَّا but, interrogative, conditional, corroborative, partitive particle.

أَمَرَ (Impf. ۛ) to command, order, multiply.

أَمِنَ (Impf. ۛ) to be secure, faithful, true to trust, believing.

أَنَّ verily, particle; أَنْ that; إِنْ if.

أَنَا I, pers. pro.

أَنْتَ thou, pers. pro. m.; f. أَنْتِ  
‡ 28.

أَنْتَ (Impf. ۛ) to become feminine; أَنْتِي female.

أَنِسَ (Impf. ۛ) to be companionable, near a human being; إِنْسَان man.

أَنَفَ (Impf. ۛ) to strike the nose, reach the nose, disdain, be proud, angry.

إِنَّمَا only, but, particle.

أَهَلَ (Impf. ۛ) to be peopled, inhabited.

أَوْ or, conj.

أَوَّلَ to revert, return; أَوَّل first.

أَوَى to resort, take refuge, abide.

أَيَّ to set a sign, token or mark by which a person or thing is known; and أَيَّ particle, that is; إِي yes; أَيَّ who, which, what; أَيَّ sign of Accusative.

أَيَّدَ to become strong.

أَيَّضَ (Perf. آفَضَ) to return to a thing; أَيَّضًا also.

أَوَانَ (Perf. آوَانَ) to be tired, to rest; أَيْنَ where; أَلَّآن now, present time.

## ب

بِ in, at, with, by, prep. and particle.

بَسَّ (Impf. يَبْسُ) to be strong, mighty, straitened, in distress.



بَحَرَ (Impf. ١) to cut, divide,  
make wide, spacious; <sup>٥</sup>بَحْر a  
sea, great river.

بَدَأَ (Impf. ١) to begin, have pre-  
cedence; <sup>٥</sup>بَدْ beginning.

بَدَلَ to change, exchange, substitute.

بَرَّ (Impf. <sup>٢</sup>يَبَرُّ) to be pious, right-  
eous, beneficent, productive of  
good; <sup>٥</sup>بر righteousness; <sup>٥</sup>بَرِي  
relating to the land, produced  
by the land, wild or uncultiva-  
ted land, f. <sup>٥</sup>بَرِيَّة.

بَرَنَ (Impf. ٢) to fall, lie or kneel  
down, to bless.

بَرَوَ (Impf. ٢) to form, cut, fashion,  
shape.

بَزَرَ (Impf. ٢) to throw, scatter or  
sow seed.

بَسَطَ (Impf. ٢) to spread, extend,  
multiply, dilate, rejoice.

بَشَرَ (Impf. ٢) to repair the face,  
surface or skin; to announce; to  
come in contact, to announce glad  
tidings; <sup>٥</sup>بَشَر mankind.

بَصَرَ (Impf. ٢) to see, become see-  
ing, perceive.

بَطَلَ (Impf. ٢) to be untrue, wrong,  
unprofitable.

بَطَنَ (Impf. ٢) to be big, large,  
filled with food; to be lower or  
interior; <sup>٥</sup>بَطْن belly, abdomen.

بَعَثَ (Impf. ١) to remove restraint,  
let alone, send.

بَعُدَ (Impf. ٢) to be distant; <sup>٥</sup>بَعْدُ  
after.

بَعَلَ (Impf. ٢) to become a hus-  
band, a lord.

بَغِضَ (Impf. ٢) to be hateful,  
odious.

بَغَى (Impf. ٢) to seek, desire, be  
suitable, necessary.

بَقَلَ (Impf. ٢) to put forth its  
beard, or hair, to produce herbs  
or plants; <sup>٥</sup>بَقْل tender plants.

بَقِيَ, يَبْقَى to remain, continue,  
last.

بَكَرَ (Impf. ٢) to go forth in the  
first part of the day, to precede,  
be first-born, youthful.

بَكَى (Impf. ٢) to weep, lament.

بَلْ but, on the contrary, without  
exception.

بَلَغَ (Impf. ٢) to reach, attain,  
mature.

بَلَى certainly, of course, yes, particle.

بَنَى to build, construct, form; <sup>س</sup>ابْن son.

بَهَجَ (Impf. ۡ) to be beautiful, goodly.

بَهَمَ to be silent, dumb, confused;

<sup>س</sup>بَهْم lamb; <sup>س</sup>بَهِيمَة beast, pl.

بَهَائِمَ.

بَوَّبَ (Perf. بَابَ, Impf. يَبُوبُ) to become a door-keeper; بَابُ a door.

بَيَّتَ (Perf. بَاتَ, Impf. يَبِيتُ and يَبَاتُ) to pass the night, lodge;

<sup>س</sup>بَيْت a house.

بَيَّنَ (Perf. بَانَ, Impf. يَبِينُ) to separate, distinguish, make clear; prep. بَيْنَ between.

### ت

تَبَعَ (Impf. ۡ) to follow, be consecutive.

تَحْتَ prep., under, beneath.

تَرَبَّ (Impf. ۡ) to be dusty, earthy;

<sup>س</sup>تَرَاب dust, particles of earth.

تَرَكَ (Impf. ۡ) to leave, forsake, relinquish.

تَسَعَ (Impf. ۡ) to take a ninth; <sup>س</sup>تِسْع nine.

تَعَبَ (Impf. ۡ) to be tired, wearied.

تَقَى and تَقَوَّ to fear, guard, see

رَقَى.

تِلْكَ f., that.

تَلَمَّذَ to become a disciple; <sup>س</sup>تَلِيذُ disciple.

تَمَّ (Impf. ۡ) to be complete, entire, perfect.

تَنَّى (Impf. ۡ) to remain, abide, attain full stature; <sup>س</sup>تَنِين a great serpent.

تَوَّهَ (Perf. تَاَهَ) to deviate, or miss the right way, be lost.

<sup>س</sup>تَيْن a fig tree, a fig.

### ث

ثَبَّتَ (Impf. ۡ) to continue, subsist, endure, be settled, established.

ثَقَلَ (Impf. ۡ) to be heavy, weighty.

تَلَّتَ (Impf. ۲) to take a third;

ثَلَاثُ three.

ثُمَّ particle, then.

ثَمَرَ (Impf. ۱) to be ripe, fruitful;

ثَمَرُ fruit.

ثَمَنَ (Impf. ۲) to take an eighth;

ثَمَانٍ eight.

ثَنَى (Impf. ۱) to double, fold;

اِثْنَانٍ two.

ثَوَّبَ to return, return to a good

state; to make a garment, ثَوْبُ garment.

### ج

جَبَرَ (Impf. ۲) to restore, be in a state of sufficiency, be proud, overbearing.

جَبَلَ (Impf. ۲) to create, create with an adaptation, to dispose; to make big, thick; جَبَلٌ a mountain.

جَدَّ (Impf. ۲) to cut off, possess a good fortune; جَدًّا, جِدًّا exceedingly.

جَرَى (Impf. ۱) to run, flow.

جَزَعَ to cut; جَزَعٌ onyx.

جَسَدَ (Impf. ۱) to stick, adhere, assume a bodily form; جَسَدٌ a body.

جَعَلَ (Impf. ۱) to make to be, to bring into existence, being.

جَلَّ to be thick, great, majestic.

جَلَدَ (Impf. ۱) to beat the skin;

جَلْدٌ a beaten covering; جِلْدٌ skin.

جَلَسَ (Impf. ۱) to sit down.

جَمَعَ (Impf. ۱) to collect, gather, combine; جَمِيعٌ all.

جَنَّ (Impf. ۲) to veil, conceal, hide, protect; جَنَّةٌ a garden (because concealing the ground with foliage).

جَنَبَ (Impf. ۲) to hit the side, be by the side; جَنْبٌ side.

جَنَحَ (Impf. ۱) to incline, lean, come, alight; جَنَاحٌ a wing.

جَنَّدَ to collect an army; جُنْدٌ an army, host.

جَنَسَ (Impf. ٢) to make homogeneous, to be  
of a kind; جِنْسٌ genus, kind.

جَهَلَ (Impf. ١) to be ignorant,  
foolish.

جَوَبَ (Impf. ٢) to perforate, exca-  
vate, illumine, answer.

جَوَدَ (Perf. جَادَ, Impf. يَجُودُ) to  
be goodly, approvable, excellent;  
جَيِّدٌ good.

جَاءَ (Perf. جَاءَ, Impf. يَجِيئُ) to  
come.

## ح

حَبَّ (Impf. ٢) to love.

حَبَلَ (Impf. ٢) to bind, make cov-  
enant, conceive.

حَتَّ (Impf. ٢) to scrape, scrape by  
little, bring to an extent; حَتَّى  
prep., until (as denoting extent).

حَبَرَ (Impf. ٢) to prevent, hin-  
der; حَجَرٌ a stone.

حَدَثَ (Impf. ٢) to be new, to come  
to pass.

حَدَرَ (Impf. ١) to be vigilant, cau-  
tious, to be in fear.

حَرَبَ (Impf. ٢) to despoil, to war,

حَرَسَ (Impf. ٢) to guard, keep;  
حَارِسٌ keeper.

حَزَنَ (Impf. ١) to be sad, sorrowful.

حَسَبَ (Impf. ٢) to number, count,  
calculate.

حَسَكَ (Impf. ١) to be spiteful;  
حَسَكٌ prickly plants.

حَسَنَ (Impf. ٢) to be good, beau-  
tiful, pleasing.

حَضَرَ (Impf. ٢) to be present, come  
into the presence.

حَفَظَ (Impf. ١) to guard, protect,  
keep.

حَقَّ (Impf. ٢) to be suitable, just,  
right, true; حَقٌّ right, truth;  
حَقًّا truly.

حَقَلَ to sell seed-produce while yet  
in the ear; حَقْلٌ land, field.

حَكَمَ (Impf. ٢) to prevent, restrain,  
judge, rule; حُكْمٌ judgment.

حَلَمَ (Impf. ٢) to dream, conceal,  
forbear.

حَمَدَ (Impf. ١) to praise; حَمْدٌ praise.

حَوَّطَ (Impf. ٢) to guard, defend, surround, encompass.

حَيَّ and حَيَّيَ (Impf. يَحْيَا) to live; حَيَاةٌ life; حَيَوَانٌ animals; حَيَّةٌ serpent.

حَيْثُ particle, where, when.

حَدَلَ (Impf. ٢) to alter, change.

حَينَ (Impf. ٢) to draw near a time, be at hand; حِينٌ when.

### خ

خَبَأَ (Impf. ١) to keep, preserve, conceal, hide.

خَبَرَ (Impf. ٢) to know, test, inform.

خَبَزَ (Impf. ٢) to knead, beat; خُبْزٌ bread.

خَجَلَ (Impf. ١) to be confounded, ashamed, unable to see the right course.

خَرَبَ (Impf. ٢) to be ruinous, waste, uninhabited, uncultivated.

خَرَجَ (Impf. ٢) to go out, proceed, extricate, explain.

خَشَبَ (Impf. ٢) to pick out, select, polish, trim; خَشَبٌ wood.

خَشِيَ (Impf. يَخْشَى) to fear, dread, reverence.

خَضَرَ (Impf. ٢) to be green, not mature.

خَضَعَ (Impf. ١) to be lowly, to subdue.

خَطَأَ (Impf. ١) to do a wrong, commit a mistake, sin, crime; خَطِيئَةٌ a fault, sin.

خَلَدَ (Impf. ٢) to remain, abide, dwell.

خَلَقَ (Impf. ٢) to measure, proportion, cut, create.

خَلَوَ (Perf. خَلَا, Impf. يَخْلُو) to be empty, vacant, unoccupied.

خَيْرَ (Perf. خَارَ, Impf. يَخِيرُ) to be possessed of good; to choose; خَيْرٌ good.

خَيْطَ (Perf. خَاطَ, Impf. يَخِيطُ) to sew.

### د

دَبَّ (Impf. ٢) to creep, crawl, walk leisurely.

دَخَلَ (Impf. ٢) to enter, pass in.

دَعَا to seek, desire, ask, call.

دَهَرَ (Impf. ١) to befall, to contract  
for a long period; دَهْرٌ time  
long, or unlimited.

دَيْنٌ (Perf. دَانَ, Impf. يَدِينُ) to  
obey, submit, judge; دِينٌ relig-  
ion; دَيْنٌ obligation.

### ذ

ذَا dem. pro., this.

ذَبَحَ (Impf. ١) to cut, divide, sac-  
rifice.

ذَرَعَ (Impf. ١) to stretch forth the  
arm; ذِرَاعٌ fore-arm, cubit.

ذَكَرَ (Impf. ٢) to remember, to cel-  
ebrate; ذِكْرٌ remembrance;  
ذَكَرٌ male.

ذَلِكَ that.

ذَنَبَ (Impf. ٢) to follow on the  
tail without quitting the track,  
to commit a sin or crime; ذَنْبٌ  
a sin; ذَنَبٌ tail.

ذَهَبَ to pass along, pass away,  
exhaust, spend; ذَهَبٌ gold.

ذُو pro., possessor.

ذَوَّقَ (Perf. ذَاقَ) to taste, per-  
ceive.

### ر

رَأَسَ (Impf. ١) to hit the head, to  
be head; رَأْسٌ head; رَئِيسٌ  
chief.

رَأَى (Impf. يَرَى) to see, consider,  
know.

رَبَّ (Impf. ٢) to possess, command,  
rule, have lordship; to rear, fos-  
ter, guard; رَبٌّ lord; الرَّبُّ  
the Lord.

رَبَعَ (Impf. ٢) to take a fourth;  
رَبْعٌ four.

رَجَعَ (Impf. ٢) to return, trace  
back, trace, answer.

رَجَلَ (Impf. ١) to go on foot, make  
a journey; رَجُلٌ foot; رَجُلٌ  
man.

رَحِمَ (Impf. ١) to have mercy, pity,  
compassion; رَحْمَةٌ mercy.



رَسُولٌ (Impf. ٠) to send; messenger.

رَضِيَ (Perf. رَضِيَ, Impf. يَرْضَى) to be pleased, content, willing, approving; مَرْضَاةٌ approbation.

رَفَّ (Impf. ٠) to glisten, flourish, move, agitate, flutter.

رَفَعَ (Impf. ٠) to raise, elevate, exalt.

رَوَّحَ (Perf. رَاحَ, Impf. يَرُوحُ) to be windy, to breathe, to rest, to smell; رُوحٌ spirit, the life principle.

ز

زَبَنَ (Impf. ٠) to push, thrust, contend, deceive.

زَحَفَ (Impf. ٠) to creep, crawl, walk.

زَعَقَ (Impf. ٠) to call or cry out, to be frightened, to make haste.

زَعَمَ (Impf. ٠) to assert, relate, convey, disbelieve.

زَوَّجَ to couple, unite, be married.

زَيَّغَ (Perf. زَاغَ, Impf. يَزِیْغُ) to decline, deviate, swerve, go astray.

س

سَأَلَ (Impf. يَسْأَلُ) to ask, question, demand.

سَبَّ (Impf. ٠) to cut, prepare a means; سَبَبٌ means, cause.

سَبَتَ (Impf. ٠) to rest, be quiet, motionless.

سَبَحَ (Impf. ٠) to swim, glide, be free, free from impurity, to praise.

سَبَعَ (Impf. ٠) to be a seventh, to be complete, perfect, full; سَبْعٌ seven.

سَجَدَ (Impf. ٠) to be humble, submissive, pay honor, worship.

سَجَوَ (Perf. سَجَا, Impf. يَسْجُو) to be silent, covered, dark, calm.

سَحَقَ (Impf. ٠) to bruise, pound, wear out.

سَرَّ (Impf. ٠) to please, rejoice, tell secretly.

سَعَى and سَعَوْ (Impf. يَسْعَى) to walk vigorously, be occupied, strive, exact.

سَفَعَ (Impf. ٠) to smite, burn, alter color, make a mark, seize, strike.

سَقَلَ (Impf. ٢) to descend, be low,  
base.

سَقَّى (Impf. يَسْقِي) to give drink,  
to irrigate.

سَكَنَ (Impf. ٢) to be still, to rest,  
to dwell.

سَلَطَ (Impf. ٢) to overcome, have  
dominion, rule; سُلْطَانٌ  
strength, power.

سَمِعَ (Impf. ٢) to hear, listen.

سَبَكَ (Impf. ٢) to rise, be high;  
سَمَكٌ fish.

سَمَوَ (Perf. سَمَا, Impf. يَسْمُو) to be  
high, lofty, uplifted; سَمَاةٌ  
heaven, pl. سَمَوَاتٌ; اِسْمٌ a  
name.

سَنَوَ and سَنَى to irrigate, to turn  
around a well, to turn a water-  
wheel; سَنَةً a year (a revo-  
lution).

سَوَدَ (Perf. سَانَ, Impf. يَسْوُدُ) to  
be chief, lord, master, honorable;  
سَيِّدٌ lord, master.

سَوَرَ (Perf. سَارَ, Impf. يَسْوِرُ) to  
spring, rise, ascend, wall up,  
assault.

سَبَرَ (Perf. سَارَ, Impf. يَسِيرُ) to  
go, pass along easily, become  
current, become.

سَيْفَ (Perf. سَافَ, Impf. يَسِيفُ)  
to strike with a sword; سَيْفٌ a  
sword.

## ش

شَبَّهَ to make like, resemble, assim-  
ilate; شَبَهٌ likeness.

شَجَرَ to be intricate, complicated,  
intermixed; شَجَرٌ a tree.

شَحَّ (Impf. يَشْحُ) to be stingy,  
penurious.

شَرَّ (Impf. يَشْرُ) to be evil, wicked;  
شَرٌّ evil, wickedness.

شَرَقَ (Impf. ٢) to rise (of the sun)  
to give light, to cut open; شَرْقَى  
eastward.

شَكَرَ (Impf. ٢) to thank, praise,  
commend.

شَمَخَ (Impf. ٢) to be lofty.

شَهِدَ (Impf. ٢) to tell, inform,  
give testimony.

شَهَا, شَهَى, شَهَوَ (Impf. ٢) to be  
good, pleasant; شَهِيَّةٌ pleasant.

شَوَّقَ (Impf. يَشْوُقُ) to excite desire, longing; اِشْتِيَاقٌ, شَوْقٌ desire, longing.

شَوَّنَ to be thorny, to pierce.

شَاءَ (Impf. يَشَاءُ) to will, wish, desire; شَيْءٌ a thing.

## ص

صَبَحَ (Impf. ۚ) to drink a morning draught; صَبَاحٌ and صُبْحٌ morning.

صَبَرَ (Impf. ۛ) to retain, withhold, endure, be patient.

صَكَبَ (Impf. ۚ) to associate, consort, be a friend.

صَدَرَ (Impf. ۚ) to return, emanate, strike the breast; صَدْرٌ breast.

صَرَّاطٌ a road, way.

صَغَرَ (Impf. ۚ) to be little, small.

صَفَحَ (Impf. ۚ) to turn towards, to turn away, to forgive, to make broad.

صَلَحَ (Impf. ۚ) to be good, right, sound.

صَلَّى, صَلَوَ to pray, supplicate; صَلَاةٌ or صَلَوةٌ prayer.

صَنَعَ (Impf. ۚ) to make, manufacture, construct.

صَرَبَ (Impf. ۚ) to descend, smite, happen.

صَوَّتَ (Impf. ۚ) to sound, give voice; صَوْتٌ a voice.

صَوَّرَ (Impf. ۚ) to incline, make like, fashion, form, picture.

صَيَّرَ (Impf. ۛ) to attain, to become.

## ض

ضَبَّ (Impf. ۛ) to cleave to the ground, flow, creep.

ضَكَى and ضَكَوْ (Impf. ۚ) to appear, be morning.

ضَعَفَ (Impf. ۚ) to be weak, faint, unsound.

ضَلَّ (Impf. ۛ) to err, go astray, be lost.

ضَلَعَ (Impf. ۚ) to incline, decline, deviate; ضِلْعٌ a rib.

## ط

طَرَدَ (Impf. ٢) to drive away,  
expel, remove.

طَرَقَ (Impf. ٢) to beat, knock,  
travel or beat a road; طَرِيقٌ  
road, way.

طَعَّمَ (Impf. ١) to eat, taste; طَعَامٌ  
food.

طَغَى and طَغَوُ (Impf. ٢) to exceed,  
be immoderate, disobedient.

طَلَعَ (Impf. ٢) to rise, appear,  
come forth.

طَلَّى and طَلَوُ (Impf. ٢) to confine, daub,  
overlay.

طَوَعَ (Impf. ٢) to be submissive,  
obedient, able.

طَوَّلَ (Impf. ٢) to become long, ex-  
tended.

طَیَّرَ, طَارَ, يَطِيرُ to fly; طَيْرٌ  
bird.

## ظ

ظَلَمَ (Impf. ٢) to do wrong, to be  
dark; ظِلْمَةٌ darkness.

ظَهَرَ (Impf. ١) to be outward, to  
appear, to be plain, perceptible.

## ع

عَبَدَ (Impf. ٢) to serve, worship;  
عِبَادَةٌ service; عَبْدٌ servant.

عَدَنَ Eden.

عَدَوُ (Impf. يَعْدُو) to pass from  
and leave, to act unjustly, to be  
hostile.

عَذَّبَ to abstain, restrain, punish,  
torment.

عَرَضَ (Impf. ٢) to be broad, spread,  
intervene, show the side; عَرْضٌ  
breadth.

عَرَفَ (Impf. ٢) to know a thing,  
become acquainted with it, per-  
ceiving, experiencing; مَعْرِفَةٌ  
knowledge.

عَرَقَ (Impf. ٢) to strip off the flesh,  
emaciate, exhaust, sweat, exude  
moisture.

عَرِيَ (Impf. يَعْرِى) to be naked,  
bare, divested; Inf. n. عُرًى;

عُرْيَانٌ naked.

عَزَّ (Impf. ٢) to be mighty, powerful, strong, honorable, glorious; to magnify, exalt, esteem; to overcome, resist, oppose; Inf. n.

عَزَّ mighty; عَزِيزٌ mighty.

عَشَبَ (Impf. ١) to produce herbs or herbage; عُشْبٌ herbs, herbage.

عَطَوُ (Impf. يَعْطُو) to raise or reach forth the hand to take a thing; 4th form, to give, offer, present.

عَظُمَ (Impf. ٢) to be great, large, vast.

عَفَوُ (Impf. يَعْفُو) to be effaced, to perish, come to naught; to remit, forgive; to exceed in giving; to exempt.

عَقَبَ (Impf. ٢) to strike the heel, to follow close after, to succeed; عَقَبٌ heel.

عَلَّ (Impf. ٢) to give to drink a second time, to redouble, divert, offer excuse, pretext; لَعَلَّ may be, perhaps.

عَلِقَ (Impf. ١) to suspend, adhere, attach, cling (as clay, clotted or thick blood, etc).

عَلِمَ (Impf. ١) to know, know certainly; Inf. n. عِلْمٌ knowledge, science.

عَلَنَ (Impf. ٢) and عَلِنَ (Impf. ١) to be open, manifest, public.

عَلَوُ (Impf. يَعْلُو) to be high, elevated, lofty, exalted, ennobled.

عَلَى prep., upon, over.

عَمَدَ (Impf. ٢) to stay, prop, support.

عَمِلَ (Impf. ١) to work, labor, serve, perform, construct; عَمَلٌ work.

عَنَّ (Impf. ٢) to appear, present, intervene; and عَنْ prep. denoting transition.

عَنَدَ (Impf. ٢) to decline, turn aside; عِنْدَ prep. and adv. n. of place, at, near, by, beside.

عَهَدَ (Impf. ١) to enjoin, charge, impose a condition, make compact, covenant; عَهْدٌ injunction, agreement, covenant.

عَوَدَ (Impf. يَعُودُ) to return,  
repeat, relate, visit, betide, con-  
fer, accustom; عَوْدٌ a return;  
عِيدٌ a festival; عُوْدٌ a small  
piece of wood.

عَوَّلَ (Impf. يَعُوِّلُ) to nourish,  
sustain a household, to become  
poor, decline, be unfaithful.

عَوَّنَ (Impf. يَعِينُ) 4th form, to help, assist.

عَيْنَ (Impf. يَعْينُ) to hit  
the eye, to smite with an evil eye,  
to raise the eyes, spy; عَيْنٌ eye,  
socket, cavity, well.

## غ

غَبَنَ (Impf. يَغِبُ) to cheat, defraud,  
deceive, overreach, damage, neg-  
lect.

غَرَّ (Impf. يَغُرُّ) to deceive, beguile,  
make to desire what is vain.

غَرَسَ (Impf. يَغْرِسُ) to plant, establish.

غَضِبَ (Impf. يَغْضَبُ) to be angry; Inf.  
n. غَضَبٌ.

غَفَرَ (Impf. يَغْفِرُ) to cover, hide, for-  
give, pardon.

غَمِرَ (Impf. يَغْمِرُ) or غَمَرَ (Impf. يَغْمِرُ)  
to be abundant, copious, deep so  
the bottom is concealed, to rise,  
overflow, cover; Inf. n. غَمْرٌ.

غَنِيَ (Impf. يَغْنَى) to be free of  
want, rich, wealthy.

غَابَ (Impf. يَغِيبُ) to be  
absent, distant, concealed; غَيْبٌ  
what is hidden, invisible, a mys-  
tery.

غَارَ (Impf. يَغِيرُ) to convey,  
bestow; 2d form, to alter, change.

## ف

فَ and, sequential conjunction.

فَتَحَ (Impf. يَفْتَحُ) to open, unlock,  
seek, grant.

فَتَنَ (Impf. يَفْتِنُ) to burn, melt, try,  
test.

فَرَحَ (Impf. يَفْرَحُ) to rejoice, be glad,  
happy.

فَرَّغَ (Impf. يَفْرِغُ), فَرَّغَ (Impf. يَفْرِغُ) to  
be empty, vacant, unoccupied, to  
cease, end, finish.

فَسَدَ (Impf. يَفْسُدُ) to be bad, corrupt,  
unsound.



فَصَلَ (Impf. ٓ) to separate, divide,  
limit.

فَعَلَ (Impf. ٓ) to do.

فَلَحَ (Impf. ٓ) to cleave, cut, fur-  
row, cultivate.

فَوَزَ (Impf. يَفُوزُ) to attain,  
gain, be secure, escape.

فَوَّصَ 3d and 6th forms, to be clear,  
perspicuous.

فَوَّقَ to be above, superior, to  
excel.

فِي preposition, in.

فَيَّصَ (Impf. يَفِيصُ) to  
shine, be clear.

## ق

قَبِلَ (Impf. ٓ) to receive, consent,  
be in front, meet.

قَتَلَ (Impf. ٓ) to kill, slay.

قَدْ already, certainly.

قَدَّرَ (Impf. ٓ) to measure, compute,  
decree, be able.

قَدَّسَ (Impf. ٓ) to be far away, to  
be holy.

قَرَأَ (Impf. ٓ) to collect, read, re-  
cite.

قَرَبَ (Impf. ٓ) to be or become  
near.

قَرَضَ (Impf. ٓ) to cut, sever, dis-  
tress, traverse, recite, versify.

قَسَمَ (Impf. ٓ) to divide, distrib-  
ute, determine, swear.

قَلَبَ (Impf. ٓ) to alter, change,  
turn, convert; قَلْبٌ heart.

قَلَمَ (Impf. ٓ) to cut, stripe; قَلَمٌ  
a pen.

قَلَى (Impf. ٓ) to roast, beat, hate.

قَمَصَ (Impf. ٓ) to prance, beat,  
leap; 2d form, to clothe with a  
shirt, i. e., قَبِيصٌ.

قَهَرَ (Impf. ٓ) to conquer, subdue,  
abase, compel.

قَالَ (Impf. يَقُولُ) to say,  
speak, propose.

قَامَ (Impf. يَقُومُ) to rise,  
stand, be upright.

## ك

كَبُرَ (Impf. ٓ) to be great, large,  
mature.

كَتَبَ (Impf. ٓ) to write, dictate,  
prescribe; كِتَابٌ a book.

كَثُرَ (Impf. ۲) to be copious, abundant, numerous, to multiply.

كَذَّبَ (Impf. ۱) to lie, falsify.

كَذَلِكَ pronoun, so, thus.

كَرَّمَ (Impf. ۲) to surpass, be generous, to honor, exalt.

كَفَرَ (Impf. ۲) to conceal, deny, be ungrateful.

كَدَّ (Impf. ۱) to exhaust, complete, be weary; كُلُّ totality, all.

كَلاَّ assuredly, by all means.

كَدَّمَ (Impf. ۱) to wound, speak, converse.

كَمَلَ (Impf. ۲) to be entire, complete, perfect.

كَانَ, كَوْنُ (Impf. يَكُونُ) to take place, be, exist.

## ل

لَ particle of affirmation; لِ preposition, to.

لَا not, no.

لَبَسَ (Impf. ۱) to clothe; لِبَاسٌ garment.

لَحَّمَ (Impf. ۲) to make firm, to eat meat لَحْمٌ.

لَصَقَ (Impf. ۱) to adhere, cleave, be devoted.

لَعَنَ to curse, imprecate.

لَمْ particle, not.

لَنْ by no means, not at all.

لَهَبَ (Impf. ۱) to thirst, burn.

لَيْسَ negative subst. verb, is not.

لَيْلَ to be night; لَيْلٌ night.

لَيْلًا lest.

## م

مَا pronoun, what.

مَازَرُ coverings, from أَزَرَ to surround, clothe, cover.

مَالَ, مَثَلَ to grow thick, to possess.

مَدَّ (Impf. ۲) to draw, extend, stretch.

مَرَأَ (Impf. ۲) to be wholesome, approve; مَرءٌ a man; مَرَأَةٌ a woman.

مَسَّ (Impf. ۲) to touch, feel.

مَسَوْ (Impf. ۲) to be even-  
ing; مَسَاءُ evening.

مَشَى (Impf. ۲) to walk, travel.

مَطَرَ (Impf. ۲) to rain, betide.

مَعَ with; مَعًا together.

مُعِينًا companion.

مَقَلَ (Impf. ۲) to look at, immerge;  
مَقْلٌ bdellium.

مَلَأَ (Impf. ۲) to fill, satisfy.

مَلَكَ (Impf. ۲) to possess, to rule.

مِنْ preposition, from.

مَنْ pronoun, who.

مَاتَ, مَوَتَ (Impf. ۲) to die;  
مَوْتٌ death.

مَوَّ (Impf. ۲) to abound in water;  
مِيَاهُ, مَاءٌ water.

ن

نَبَتَ (Impf. ۲) to germinate, grow,  
produce plants.

نَبَأَ, نَبَى to be high, announce, pre-  
dict; نَبِيٌّ prophet.

نَتَأَ to project, leave.

نَجَمَ (Impf. ۲) to appear, rise,  
break forth; نَجْمٌ star.

نَدَا, نَدَوْ (Impf. ۲) to call,  
invite.

نَزَلَ (Impf. ۲) to descend, alight,  
dwell.

نَسَلَ (Impf. ۲) to beget, bear.

نَسَمَ (Impf. ۲) to blow gently,  
breathe, spread.

نَصَا, نَصَوْ (Impf. ۲) to seize by  
the forelock.

نَظَرَ (Impf. ۲) to look upon, con-  
sider, expect; نَظِيرٌ similar, like.

نَعِمَ (Impf. ۲) to be soft, comfort-  
able, pleasant; نَعَمْ yes; نِعْمَةٌ  
kindness, grace.

نَفَخَ to blow, breathe.

نَفَسَ to breathe; نَفْسٌ soul.

نَفَقَ (Impf. ۲) to sell, lose, dispose,  
exhaust.

نَهَرَ *to flow abundantly; نَهْرٌ river.*

نَهَى (Impf. نَهَى) *to forbid, be final, complete, bring to an end.*

نَارَ, نَوَّرَ (Impf. نَوَّرَ) *to shine, light up, enlighten; نُورٌ light.*

نَوَّمَ (Impf. نَوَّمَ) *to sleep; نَوْمٌ a sleep.*

8

نَهَبَ (Impf. نَهَبَ) *to blow, rouse, awake.*

هَدَى (Impf. هَدَى) *to lead, guide.*

هَذَا pronoun, *this.*

هَلَكَ (Impf. هَلَكَ) *to ruin, destroy.*

هَلْ interrogative pronoun.

هُنَاكَ *there.*

هُوَ *he.*

هُدَا behold!

هِيَ *she.*

و

وَ conjunc. *and*, particle of swearing.

وَاحِدٌ numeral, *one.*

وَبَدَ (Impf. يَبْدُ) *to pour rain, beat, chase.*

وَجَدَ (Impf. يَجِدُ) *to find.*

وَجَعَ (Impf. يَوْجَعُ) *to ache, suffer pain.*

وَجَّهَ (Impf. يَجِّهُ) *to strike the face; وَجْهٌ face.*

وَحَشَّ *to be in contempt, grow savage, brute-like; وَحْشٌ beast.*

وَدَعَ (Impf. يَدَعُ) *to put down, leave, forsake.*

وَرَقَ (Impf. يَرِقُ) *to get leaves, branch out; وَرْقٌ leaf.*

وَسَطَ (Impf. يَسِطُ) *to be in the middle, midst.*

وَصَّى (Impf. يَصِي) *to unite, will, command.*

وَضَعَ (Impf. يَضَعُ) *to put, place, abate.*

وَقَّتَ *to fix a time; وَقْتُ time.*

وَقَعَ *to fall down or upon.*

وَقَى (Impf. يَقِي) to guard from  
fear, preserve, arrange.

وَكَلَّ to trust, rely.

وَلَدَ (Impf. يَلِدُ) to beget; وَلَدٌ  
child, boy.

وَلَّى to be close, to turn back or  
away.

ي

يَبَسَ (Impf. يَبْسُ) to dry up, be  
dry.

يَتِمَّ to be made an orphan يَتِيمٌ.

يَدٌ hand.

يَوْمَ to be day; يَوْمٌ day.





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